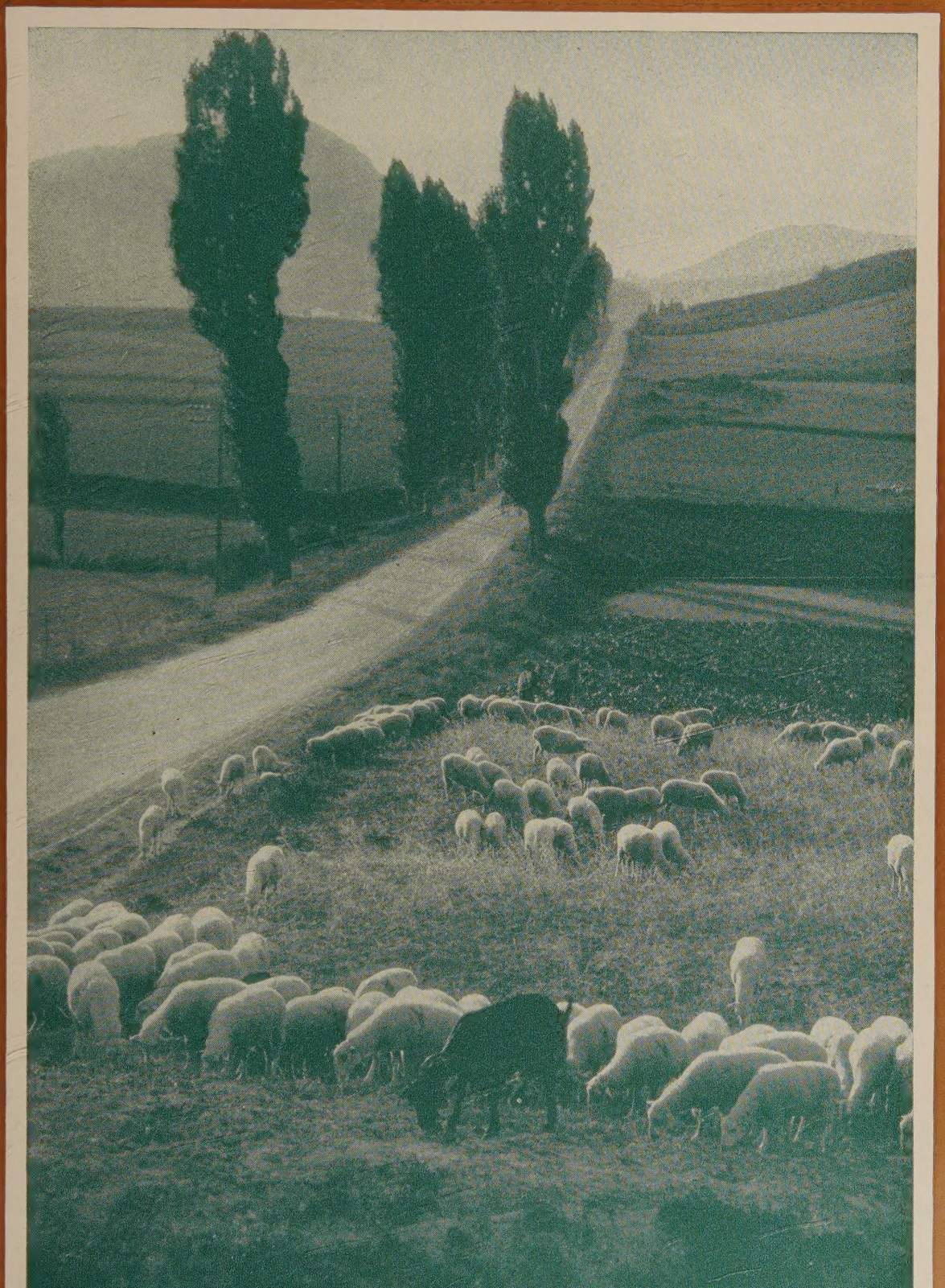
Shepherds

SEPTEMBER, 1954



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You Will Receive

Tracts to help save the sinner, reach the unreached, arouse the indifferent, and strengthen the active church member. Tracts to inform and inspire. Tracts you will be pleased to send out in your name, or in the name of your church—at $1.50 per 100 per month! (To non-club members most of these tracts will sell at $2.00 per 100.)

The September Selection:

Every Member of the Family a Christian

by C. A. Bowen

An 8-page, two-color tract emphasizing the importance of Christian co-operation among members of the family.

Regular price, $2.00 per 100—Tract Club price, $1.50 per 100

TIDINGS: Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

SHEPHERDS

For Commission on Membership and Evangelism in the Local Church

September, 1954
Vol. 8—No. 12

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
Edward Ferguson, Jr., *Editorial Assistant*

John Lewis Sandlin, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commission on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 70,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Cover Photo: H. Armstrong Roberts

GOOD NEWS FLASHES ...FROM THE FIELD

—Archie Matson, pastor of Broadway Church, Glendale, California, credits his wife with starting local church "Friend-of-the-Month" club, resulting in 35 new members in one week. Each participant assigned person or family each month upon whom specific friendship must be practiced. Approach and cultivation techniques, beyond basic instructions, left to individual initiative. Popularity of movement seen in majority of first-time participants requesting subsequent monthly assignments. Matsons see evangelistic and fellowship-friend possibilities in idea. He is Pasadena District Secretary of Evangelism. . . .

—Under direction and guidance of General Board of Evangelism in summer 70-E program, 70 selected students from 16 Seminaries are doing evangelistic work in 46 Conferences covering the whole of the nation. . . .

—California-Nevada Conference Board of Evangelism recruiting and lending "sharing" teams for visitation evangelism in churches having no additions last year. Earlimart and Dutch Flat churches, without regular pastors and losing members, gained 38 and 17 new members as result. . . .

—Additions by first decision accounted for 250 per cent increase in attendance over last year at Portola, California-Navada Conference, T. A. Litov, pastor. . . .

—Wisconsin Conference informed by Conference Board of Evangelism that it has experienced a 45 per cent membership growth since 1940. . . .

—Excerpt from letter from Charles F. Montgomery, pastor, St. Phillips Church, Philadelphia: ". . . 5,000 more people have attended church this year as compared with last year's attendance. We attribute part of this to our revival meeting last Fall. . . ."

—Post-Easter let-down did not hit Catalina Church, Tucson, Arizona, Hayden S. Sears, pastor. Fishermen's Club went out day after Easter and won 17 more commitments. Some fellowship of men met 24 times during year for visitation evangelism and added 400 persons to membership. In one month while soliciting funds for new building program won 46 new members in effort. . . .

—Western Jurisdiction Summer Workshop Conference for District Superintendents and other Conference Executives and sponsored by College of Bishops held at Salt Lake City. Included sessions on reactivating inactive, motivation for evangelism, evangelizing minority groups, and how to recruit, train and assimilate new members. . . .

—36 of the 55 churches of Columbus District, Nebraska Conference, had larger Easter attendance than their total membership. . . .

"A church that has 'cleansed' itself by dropping a long list of names never comes out looking very clean."—George S. Sweazy in Effective Evangelism

"We are living in a world of vocal communists but of tongue-tied Christians. When father buys a new car, and when mother buys a new washing-machine, they tell all the neighbors about it—'The one we got is the very best.' We are strictly hush-hush when it comes to talking about the things of our religion."

—Rev. Paul Sartorio, Pastor's Journal

HANDY ORDER BLANK

TIDINGS EVANGELISTIC MATERIALS

World Wide Communion Materials

_____ **World Wide Communion Covenant Cards** 50¢ per 100 _____

_____ **Invitation Cards** $1.00 per 100 _____

_____ **W. W. Communion Letterheads** 75¢ per 100 _____

_____ **W. W. Communion Bulletins** $1.00 per 100 _____

_____ **Printed Communion Service** $1.50 per 100 _____

_____ **My Church Attendance Record Cards** Oct. 3 to Christmas 50¢ per 100 _____

_____ **Attendance Registration Cards** 50¢ per 100 _____

Any Three of These Books $1.00

_____ **The Ministry of the Holy Spirit,** by Edwin Lewis. 35¢ each; 12 or more, 25¢ each _____

_____ **The Christian Hope,** by Bishop William T. Watkins. 35¢ each; 12 or more, 25¢ each _____

_____ **Proclaiming the Good News,** by Bishop William C. Martin. 35¢ each; 12 or more, 25¢ each _____

_____ **New Life in Christ,** by Charles M. Laymon. 35¢ each; 12 or more, 25¢ each _____

_____ **A Primer of Prayer,** by Charles M. Laymon. Basic study of prayer. 35¢ each; 12 or more, 25¢ each _____

_____ **Theology and Evangelism,** by Edwin Lewis. 35¢ each; 12 or more, 25¢ each _____

Please Send Me the Books Checked in the Amount of _____

For Your Assimilation Program

_____ **Recovered Emphases of Vital Christianity,** by Four English Ministers. 15¢ each; 10 or more, 10¢ each _____

_____ **Reading for Every Member.** An envelope of helpful materials. 25¢ each; 12 or more, 20¢ each _____

_____ **Children's and Youth Membership Kit.** (For Methodists) 50¢ each _____

_____ **Self-Help for New Members,** by Ray W. Ragsdale. 15¢ each; 10 or more, 10¢ each _____

_____ **I Will Uphold the Church,** by Homer J. R. Elford. 10¢ each; 6 for 50¢ _____

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry. 35¢ each; 12 or more, 25¢ each _____

_____ **The Methodist Primer,** by Bishop Charles C. Selecman. 35¢ each; 12 or more, 25¢ each _____

_____ **Tell Me the Story of John Wesley,** $6.00 per 100 _____

Communion Leaflets

_____ **The Meaning of the Communion** $2.00 per 100 _____
Written by E. Stanley Jones, this will be the October Tract of the Month. *Tract Club members do not order here.*

_____ **"Draw Near With Faith"** $2.00 per 100 _____

_____ **I Come to the Communion Table** $2.00 per 100 _____

_____ **I Take the Cup** $2.00 per 100 _____

_____ **This Do In Remembrance of Me** $1.00 per 100 _____

The Tract of the Month

_____ **Every Member of the Family a Christian,** by C. A. Bowen. $2.00 per 100 _____

(Tract-of-the-Month Club members do *not* order here.)

For Your Family Emphasis

_____ **Infant Baptism,** by Graham R. Hodges. 5¢ each; 12 or more, 3¢ each _____

_____ **The Christian Family,** by Bishop Costen J. Harrell. $2.00 per 100 _____

For Your Spiritual Life Emphasis

_____ **Spiritual Life Through Tithing,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____
A presentation of the nature, philosophy, techniques, and spiritual values of tithing.

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____

_____ **A Primer for Churchmen,** by G. Ernest Thomas 35¢ each; 12 or more, 25¢ each _____

For Your Youth Emphasis

_____ **The Time of Your Life,** by Lawrence L. Lacour. 25¢ each; 12 or more, 20¢ each _____

_____ **A Flame in the Heart,** by Wilson O. Weldon. An 8-page inspirational leaflet. $2.00 per 100 _____

Beginning September 1, TIDINGS books will be raised in price to 50c for single copies, 12 or more for 35c each.

For Your "See You In Church" Emphasis

MOVIE TRAILERS

Non-denominational "See You in Church Sunday" announcements with mood music—to be run in movie theaters, as short ads are run.

____**"See You in Church" Movie Trailer** $7.50____
Approximately 30 seconds, with message on what happens when we attend church.

____**Instruction for Visitors in a Church Attendance Crusade** 5¢ each; 10 or more, 4¢ each____
Booklet prepared for the visitors in any "See You in Church Sunday" or attendance crusade. Every visitor should have a copy in advance.

____**Worker's Agreement Card** 50¢ per 100____
Card to be used in enlisting the worker for the "See You in Church Sunday" crusade.

____**Loyalty Assignment Envelopes** 60¢ per 100____
For making assignments to the visitors and for receiving their reports. Order one for every team for each time it will go out. For use with the World Wide Communion Covenant cards listed no page 1.

ADVERTISING MATERIALS

____**Posters 14x11 inches** 5¢ each____
"See You in Church Sunday" two-ply cardboard posters with the above design for display in stores, offices, display windows, on telephone posts, and in many other public places. Rich blue ink.

Poster Series—22x17 inches
____**Sets** 35¢ per set; 3 sets, $1.00____
This set contains five different pictures and five different "See You in Church" messages. Printed on heavy paper, in two colors. Beautiful and inspiring, the messages are the same as on the Window Cards listed below. Order some of both.

Window Card Series—11x8½ inches
____**Sets** 25¢ per set; 5 sets, $1.00____
This set contains the same five different messages and pictures as above. Printed in one color on three-ply cardboard. Order several sets and put them around in stores, public places, and even homes

____**Sheets of 100 Stamps** 20¢ per sheet____
Sheet of 100 postage-size stamps for putting on back of envelopes or on letterheads. Men of the church gladly use these on their local business letters and correspondence.

____**"The Church Helps My Faith"** 60¢ per 100____
Post card size suitable for mailing, bulletin or pastoral letter enclosure, etc. Contains a testimony on the spiritual values gained through church attendance and an invitation.

____**Stickers—4x3 inches** 50¢ per 100____
"See You in Church Sunday" gummed stickers for pasting inside front windows of homes, automobiles, stores, etc. Order liberal supply. It pays to advertise. Rich blue ink.

____**Stickers—2x1½ inches** 35¢ per 100____
"See You in Church Sunday" gummed stickers for pasting on letterheads, envelopes etc.

____**Newspaper Mats, 4x3 inches** 20¢ each____
A two-column "See You in Church Sunday" newspaper mat for use in connection with article about the attendance crusade. Also can be used to make plate for local printing.

____**Newspaper Mats, 2x1½ inches** 15¢ each____
A one-column mat, same as above. Can be used to print on church envelope also.

____**Letterheads** 75¢ per 100____
Letterheads, 8½x11 inches, with "See You in Church" emblem, suitable for mimeographing or printing. Excellent for sending out letter on attendance. Use regular church envelopes, with or without a small "See You in Church Sunday" sticker or stamp.

TIDINGS, 1908 Grand Avenue, Nashville 5, Tenn.

Please fill my order as checked. **Total Amount of Order** _____

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss **NAME**

_____
Number and Street City, Zone, State **Address**

_____
Church Treasurer

_____
Number and Street City, Zone, State **Address**

Date _____ Order placed by _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.

Sorry, no orders on Consignment

On Deepening the Spiritual Life

by

Bishop F. Gerald Ensley
Des Moines Area

IN THE GOSPEL according to St. Luke we read that the Master once said to a group of weary fishermen, "Launch out into the deep and let down your nets." These words of the Master suggest two different processes that occur in life. The first is symbolized by the words, "Launch out into the deep." They signify adventure—putting forth into the unknown, the uncertain. They suggest advance—extension, increase. They signify the tangible, for launching out is clearly visible and easily measured.

"Let Down Your Nets"

The second process is symbolized by the words, "Let down your nets." They suggest not extension, but intention; not breadth or quantity, but depth and quality. They give intimations not of the tangible, but of the intangible—letting down into the invisible depths. "Launch out into the deep and let down your nets."

The past 150 years have been years of extension for the Christian Church. Probably Christianity has shown a greater growth in numbers since 1800 than in any similar period since the days of the early Church.

Christianity has been carried across this country. A missionary movement of unparalleled size took the torch of our faith to all the continents of the globe.

The same period has seen great revivals which have added thousands of names to the Church's rolls. In the same period the Churches have extended their influence in ever-widening circles. They have added the fields of humanitarianism, prison reform, founding the Red Cross, abolishing the slavery evil.

The Church has gained a new vision of social responsibility and has done much to bring about social change. Her influence has been felt in the world of culture. She has built colleges around the globe and has had a hand in founding institutions for community uplift. There are today more churches and more church members than at any other time in the history of Christianity. The growth of the Churches is moving even ahead of the increase in our population.

Expanding Frontiers

Not only have we seen a physical extension of the Church, but we have also witnessed the parallel pushing out of the frontiers of the religious mind. A Bible which I owned as a lad said that the world was created in the year 4004 B.C. We know now that the creative process has been going on for millions of light years, and God is the

Maker of all that. We have had to widen our minds to encompass this new picture of the universe. We have extended our conceptions of religious duty. As Christians we have always tried to love our neighbors. But a man's neighbor in the days when the horse was the speediest means of transportation is another person from the neighbor whom we have when men travel by jet plane and respond to the need in Hong Kong or Calcutta.

We have been forced to extend our conceptions of citizenship. We are no longer citizens of a town, a city, or a state. We are citizens of the world. Our future is being determined today quite as much by what is done at the United Nations as by what men do in Washington or at the State House or in our own town or city. "Launch out into the deep." That has been the watchword of men and women religiously in our time.

Two Phases

But every movement passes through two phases at least. The army presses on and drives back the line of the foe as far as it can. But occasionally it has to pause to regroup, to consolidate its forces and gains, and to permit its supplies to catch up. The business organization tries to extend its sales organization as widely as it can, but after a while it reaches a limit and has to turn back to cultivate more assiduously the field over which it has passed.

Likewise, a religious organization like the Church has to think, not only of increasing its membership, but also of making better members of those whom it already possesses.

As we study the history of early Christianity we soon discover these two dimensions of religious progress. The early Church began with great enthusiasm. In the first years, it seems to have swept converts by the hundreds into its ranks. Peter was its leader. He was an impulsive, enthusiastic sort of fellow who could preach a great sermon on Pentecost and bring 3,000 into the fold. But the early Church would have failed had it depended upon Peter for its leadership. For, while he had enthusiasm and energy, he was not deep. The Christian movement might have stalled, might have died out, had not another man of a deeper sort, Paul of Tarsus, come to the position of leadership. This man took the early converts, molded them into churches, perfected the organization, strengthened their discipline, and deepened their faith.

In a similar fashion the modern Church, after these years of advance, is feeling the need of consolidating its strength. As religious people, we feel this same need of cultivating another dimension. We are always in danger as individuals of over-extending ourselves. We perpetually widen our interests. We take on more and more responsibility. We encompass an ever-widening circle of friends. Our days are packed with more and more duties. If we are to hold steady in the face of these extensions of our interests, we must build a deeper anchorage.

Need for Strength

To be sure, not all of us see the need of that. When we talk to some folks about the need of church-going, or of worship, they look at us—depending upon the sort of persons they are—either cynically or sadly, and say, "Well, I just don't have the time. I'd like to go to church, but I have a new job, and I must wait until I get it under control." Or, "I have a new baby, and I must wait until it grows up." Or, "I have bought a new house, and there is so much work to do around it that I'll have to let the church go for awhile."

These folks think that one has to choose between lengthening the ropes of his tent or strengthening its stakes, to use the figure of the Old Testament prophets. They do not see that because the ropes are lengthened, the stakes must be strengthened. Or, to change the figure, they are like an automobile driver who says that he has so much ground to cover that he hasn't time to stop for gas. Or, again, they are like a flyer who says that he has to fly so high that he cannot be bothered by ground service. But in the world of transportation, we do not choose between driving and getting gas—that is, if we want to keep on going. We don't choose between flying and ground service, if we want to keep on flying. The lengthening of the ropes, the extension of one's interest, depends upon the strengthening of the stakes of one's anchorage if a man or woman is to prove adequate for these times.

John Wesley's Example

John Wesley, the founder of Methodism, once wrote, "I have so much to do today. . . ." How would a modern American finish that sentence? I suppose most of us would say, "I've got so much to do today, I won't have time for my prayers." But how did John Wesley finish it? "I have so much to do today that I must pray two hours this morning." He realized, great religious genius that he was, that the more he extended his life, the firmer had to be the foundation.

So it is that The Methodist Church has conceived the Spiritual Life Mission, which helps men to get a fast hold on those habits which gave our fathers their stability. We concentrate upon some of the practices that take religion out of the realm of speculation and make it a thing of daily life. In all of the churches we talk about church attendance. We need the weekly exposure of these little lives of ours to the Eternal to be strengthened, to be uplifted, to be renewed. We think again about family devotions, the saying of grace at meals, worship by the hearthside of the members of a home. We talk again about prayer and the needs of the spirit which it alone can meet. We emphasize once more the importance of Bible reading, asking our people to take up again this great charter of our Protestant faith. We stress the importance of systematic giving to the Church. And, finally, we try to glorify again one of the mightiest devices both for the deepening of faith and the spreading of it, namely, the personal testimony of men and women as to what Christ has meant in their lives.

We have "launched out into the deep." We hope now to "let down the net" and secure that solid foundation of spirituality upon which alone our extension and growth can stand.

First Sunday in October

The *Savor* of that *Holy Fare*

by

H. H. McConnell

Acting Executive Director

Joint Department of Evangelism

National Council of Churches

World Wide Communion Sunday, October 3, 1954

This title is found in the following lines written by John Oxenham regarding the sacrament of the Lord's Supper—

> Not the spread Table, nor the wine
> Nor the sweet breaking of the bread
> That makes the feast, but that we meet
> Together here in commune sweet
> With Thee and by Thy Grace Divine
> We all are fed.
>
> And when we leave Thy Table Lord
> And go into the world again
> Help us to carry with us there
> The savor of that Holy Fare
> And prove the virtue of Thy Word
> To other men.
>
> (*Used by permission*)

Thus has the poet mirrored the thoughts of believers of all generations regarding the Holy Communion. The "Savor of that Holy Fare" will be offered to all members of the Christian family around the globe on World Wide Communion Sunday, October 3. On that day this Table is 25,000 miles long, and all who own allegiance to Christ are welcome.

This will be the fifteenth year that World Wide Communion has been observed. It is thrilling to see the communications from other lands which bear the same symbols that are used here. While in many cases one cannot read the words, the symbols of the cup and globe bear their eloquent testimony to our oneness in Christ. It is thrilling to see the manner in which this idea of a world wide fellowship about the sacred table has captured the imagination of Christian people everywhere.

It is inspiring to think that, in every moment as the day progresses, vast companies of believers are partaking of these sacred elements: some in stately cathedrals, some in humble chapels, some out under the open sky, some in military camps and on battleships, some who have never known what it is to be apart from Christ, some who are for the first time being initiated into the mysteries of our most holy faith. All will take the elements in their hands and, lifting them to their lips, will pledge their allegiance to the King of Kings and the Lord of Lords.

When Jesus issued the invitation to all generations of his followers, "This do in remembrance of Me," he also said, "Drink ye all of it." That word "all" has a special significance on World Wide Communion day. Ministers and church officers will put forth special effort to see that every member will be at the Lord's table. Provision will be made for the ill, the shut-ins, the aged and infirm, to partake of the Holy Supper. It is hoped that none will be neglected or forgotten on this day.

A congregational visitation on the preceding Sunday, with a personal invitation to every member to "keep the feast," has proved to be most worth while. Urging faithfulness to the house of prayer in a Church Attendance Crusade throughout the month of October has brought renewed loyalty to Christ and His Church.

Thus on October 3, Christians everywhere around the world will meet at the table of our Lord, and sharing in "The Savor of that Holy Fare," will go forth with a new joy in Christian fellowship, a new appreciation of the richness of our common heritage, and a new power to help make Christ regnant in the thought and spirit of our common life. May this day bring new glories to His name in the hearts of all men everywhere.

On World Wide Communion Sunday

Begin a

"See You In Church" Crusade

WORLD WIDE COMMUNION SUNDAY should be one of the truly great days in your church year. To make it that, however, requires thoughtful and painstaking preparation. Great experiences do not come by accident. *Now* is the time to plan for this spiritually significant event.

The successful observance of World Wide Communion Sunday depends, in large measure, upon the attendance at this vital service. Every member should be personally invited to be present. The beautiful "Invitation Card," available from TIDINGS, will present that invitation in an attractive and effective way when it is mailed to those whose names are on your rolls. A Roll Call Sunday prior to World Wide Communion Sunday is an ideal time to obtain attendance pledges from those who are present. But likewise, laymen should visit beforehand to invite the irregulars and the unchurched to share this holy experience. Let none fail to attend for want of an invitation. The early fall is the time to renew loyalty through attendance.

The "spiritual glow" of this high moment must be maintained across the months that follow. Christians meet in such observances to dedicate themselves anew to the Christ who died for men. They dare not let the influence of this hallowed hour end with the close of the service. Instead, under its inspiration, and in the power of a consecrated zeal, they must launch out upon a great Crusade to bring men and women regularly into the sanctuary to worship God. To encourage individuals thus to attend church regularly on the successive Sundays of the fall, a "See You In Church" Crusade is recommended.

While a Nation-Wide Church Attendance Crusade will be held again this year from January to Easter, there need be no conflict between it and the "See You In Church" Crusade (Incidentally, this is *not* the slogan of the January campaign.) Many individuals activated now—as well as some who may be won in a fall visitation evangelism program—will prove to be effective and enthusiastic visitors in the winter Crusade.

To conduct a successful Crusade, however, your church must do two things.

First, it must impress upon every member the obligations of his membership vows and thus influence him to join with those who assemble each week in the house of the Lord. Loyalty Covenant Cards, bearing the individual's signature, will help to do this.

And, second, your church must make itself *known* in the community. "See You In Church" posters placed in neighborhood stores, window cards displaying this cordial invitation in private homes, movie trailers, news items and advertisements in local papers, radio and TV announcements—all will help to make your church central in the life and thought of your community as you stress the Christian Fellowship and Spiritual Commitment of World Wide Communion Sunday.

Plans for your "See You In Church" Crusade will be greatly strengthened through the use of the TIDINGS booklet, "How to Have a Church Attendance Crusade," and the TIDINGS leaflet, "Instructions for Visitors."

Materials for this Crusade, available from TIDINGS, are listed below.

Instruction for Visitors in a Church Attendance Crusade 5¢ each; 10 or more, 4¢ each

Booklet prepared for the visitors in any "See You In Church Sunday" or attendance crusade. Every visitor should have a copy in advance.

Worker's Agreement Card 50¢ per 100

Card to be used in enlisting the worker for the "See You In Church Sunday" crusade.

Loyalty Assignment Envelopes 60¢ per 100

For making assignments to the visitors and for receiving their reports. Order one for every team for each time it will go out. For use with the World Wide Communion Covenant cards.

Posters 14x11 inches 5¢ each

"See You In Church Sunday" two-ply cardboard posters with the above design for display in stores, offices, display windows, on telephone posts, and in many other public places. Rich blue ink.

Poster Series—22x17 inches 35¢ per set; 3 sets, $1.00

This set contains five different pictures and five different "See You In Church" messages. Printed on heavy paper, in two colors. Beautiful and inspiring, the messages are the same as on the Window Cards listed below. Order some of both.

Window Card Series—11x8½ inches 25¢ per set; 5 sets, $1.00

This set contains the same five different messages and pictures as above. Printed in one color on three-ply cardboard. Order several sets and put them around in stores, public places, and even homes.

Sheets of 100 Stamps 20¢ per sheet

Sheet of 100 postage-size stamps for putting on back of envelopes or on letterheads. Men of the church gladly use these on their local business letters and correspondence.

"The Church Helps My Faith" 60¢ per 100

Post card size, suitable for mailing, bulletin, or pastoral letter enclosure, etc. Contains a testimony on the spiritual values gained through church attendance and an invitation.

Newspaper Mats, 4x3 inches 20¢ each

A two-column "See You in Church Sunday" newspaper mat for use in connection with article about the attendance crusade. Also can be used to make plate for local printing.

Newspaper Mats, 2x1½ inches 15¢ each

A one-column mat, same as above. Can be used to print on church envelope also.

Letterheads 75¢ per 100

Letterheads, 8½x11 inches, with "See You In Church" emblem, suitable for mimeographing or printing. Excellent for sending out letter on attendance. Use regular church envelopes, with or without a small "See You In Church Sunday" sticker or stamp.

"See You In Church" Movie Trailer $7.50

Approximately 30 seconds, with message on what happens when we attend church.

WORLD WIDE COMMUNION

Sunday, October 3, 1954

A TREMENDOUS RESPONSE

This is the fifteenth year for the observance of World Wide Communion Sunday. It is inspiring to see church publications around the world using the same World Wide Communion symbol and in their own language inviting Christian people everywhere to meet at the Lord's table. It is safe to say that there is nothing the Church has done which has so universally captured the imagination of Christendom and which has advanced the spirit of ecumenicity as this observance.

AROUND THE WORLD

The World Wide Communion observance is being sponsored by the Ministry of Associations, city, county, and state Councils of Churches, by the National Council of Churches of Christ in the U.S.A., and by Church Councils in many lands around the world. It receives cooperation and co-sponsorship from national and international missionary organizations of the Churches.

AROUND THE CLOCK

The significant day begins on October 3 with the churches of the Fiji Islands and in New Zealand. These will be the first Christians on the other side of the international date line to gather about this sacred table. For example, when it is 11:00 o'clock on Sunday morning in New Zealand, it will be 6:00 o'clock on the Saturday evening preceding in New York (EST); 5:00 o'clock in Chicago; 4:00 o'clock in Denver; and 3:00 o'clock in Los Angeles.

AND NOW YOUR CHURCH

The goal for each local congregation is to have every member present at its own communion table. By means of announcements, letters, and every-member visitation, many churches are surpassing their Easter attendance on World Wide Communion Sunday. Many congregations have two or three morning services to accommodate those who commune.

ALL

Instituting this Holy Supper, our Lord said, "Drink ye all of it." Offer the opportunity for "all" to participate. The members who are shut-ins, the sick in homes and hospitals, the aged and infirm should have the communion taken to them. None should be overlooked or forgotten.

LETTING THE WORLD KNOW

It is advised, wherever possible, to have a full-page advertisement prepared for use in the press. Let the "oneness" of the Churches be known to the world by a "display ad" of a half or full page on Saturday, October 2, or, in cases where there is only a weekly paper, in the issue immediately preceding World Wide Communion Sunday.

OUR RESPONSIBILITY

Adequate preparation is a "must." The minds and hearts of the people must be prepared for this high occasion. This can be done through literature, prayer, and sermon. Many churches are finding it invaluable to use a preparatory service or services before communion. During the preceding week, one or more services are held to prepare the hearts and minds of worshippers to "keep the feast." This day affords another opportunity also to call attention to the growing ecumenical spirit and fellowship which is spreading apace among the Churches.

CHURCH ATTENDANCE CRUSADE

In connection with the World Wide Communion observance on October 3, it is urged that every minister and his congregation plan for a five-weeks' attendance crusade, beginning with World Wide Communion Sunday. This means five Sundays, beginning with October 3 and extending through October 31. Such a crusade, if adequate preparation is made, will enable the local church to maintain the World Wide Communion Sunday attendance throughout the month. It will also help to establish the habit of regular weekly attendance at the worship services of the church. (*This Crusade is not to be confused with the January Church Attendance Campaign.*)

Parent-Child Evangelism

by Donald Bruce Macdonald
Pastor, Westboro United Church
Ottawa, Canada

A SUBURBAN CHURCH in Canada's national capital, Ottawa, Ontario, has solved the summer slump of church attendance and, at the same time, provided an exciting service for both parents and children.

Families Worship Together

During Canada's short summer months of hot weather, families have a tendency to disappear from the church school and church service to spend the week ends at their cottages. This presents a problem for staffing the church school and leaves a gap of some three months, or more, in the church training of children.

Four years ago the minister of Westboro United Church, Ottawa, Donald Bruce Macdonald, solved this problem by establishing an early Sunday morning service for parents and children. At this service parents and children sit together as families prior to taking off for their summer cottages.

The service is geared to the children, and all the hymns are taken from the children's section of the hymnal. The scripture reading and the prayers are abbreviated. The fascinating part of the service for both children and parents comes after the singing of the second children's hymn, when the minister invites all the little ones, eight years of age and younger, to sit on the chancel steps with him.

As might be expected, they overflow to the carpeted floor across the transcepts and some distance up the center aisle. The pastor then tells a story for the children; and, at the conclusion, the children are invited to put their hands together in prayer and join with the parents in saying the Lord's Prayer in unison.

The children's choir sings an anthem and, after the offering, the minister gives a brief sermonette for the parents. This is phrased so that it can be understood by the children. The final hymn and benediction follow. The whole service is conducted in the space of 35 minutes.

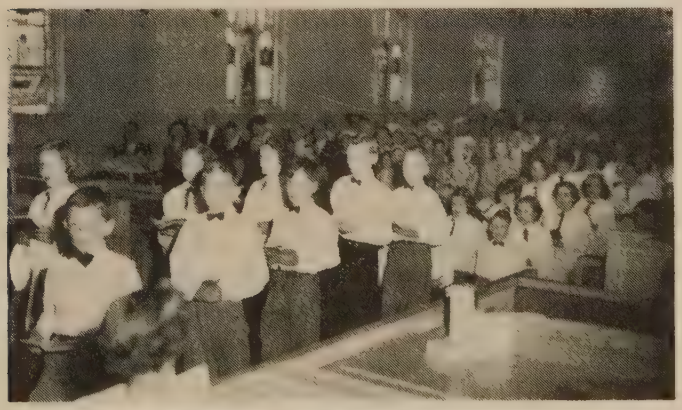
Secret of Success

The success of this service is due to the fact that it is so much appreciated by the parents who want their children to have a worship experience with their families in the church sanctuary.

The children are tremendously impressed by their participation in the service, both in sharing the children's choir processional and in being allowed to come up and take part in the story period, with the minister sitting among them. The fact that they can take part in the singing of familiar hymns, and at the same time get an idea of corporate worship and prayer in the sanctuary of the church, is helpful.

At 11:00 o'clock the church is again well filled with worshipers whose families have grown older.

The response on the part of the parents and children to the early "Family Service" is enthusiastic and richly rewarding.



Left, the children's choir sings the processional hymn as it enters the chancel to take its place for the Family Service at Westboro United Church, Ottawa, Canada.

Below left, on the steps of the chancel, Donald Bruce Macdonald, pastor, tells a story especially for the little ones eight years of age and under.

Below right, climax of the story period in the Family Service comes when the children clasp their hands and bow their heads as they join their parents in prayer.

YOU CAN HAVE A *Family Life Conference* IN YOUR CHURCH

by John B. Oman
Pastor, First Methodist Church
Trenton, New Jersey

SOMETHING NEW was recently added to the Sunday evening program of the First Methodist Church of Trenton, New Jersey. It was a Family Life Conference.

"The Christian Family—the Hope of the World" was the general theme. Each Sunday evening's program was vitally helpful and enthusiastically received.

A Divine Institution

Believing that marriage is a divine institution for which the Church has responsibility, our plan for a Family Life Conference emphasized group participation, which we regard as preferable to individual performance.

The authoritative statement, "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh. . . . Wherefore, they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (St. Matthew 19:5, 6), embodies the attitude of our Lord toward home and family life. Therefore, it is the duty of every church, after uniting persons in holy matrimony, to assist in every way possible to make their home Christian.

This Conference was the outgrowth of a highly successful "Group Dynamics" program sponsored sometime previously by a psychiatrist and the writer. Although the idea is not new, it proved so helpful to the couples who requested counseling on their marital problems that we put it on a church-wide basis.

Throughout the seven weeks' series, family problems were discussed. The approach emphasized the practical knowledge that each person needed in dealing with these problems. There was no theory, no wordy lecturing.

The meetings were different from the usual Sunday evening services. Instead of following the traditional order of service, the worship hours were designed to interest all members of the family.

We opened with a spirited hymn sing. Each individual or family selected a favorite. This proved to be one of the most popular features. Both the scripture lesson and prayer were read and offered by the group. Then, a sound motion picture concerning some aspect of Family Life* was presented. These films provided a primer for group discussion which, in turn, supplied insights to meet emotional troubles maturely and in time. All those attending were helped better to know themselves, their mates, their children, and their parents.

Understanding Responsibility

We found that, in order to improve our role as parents, we had first to understand the responsibilities that rest upon us for providing the proper atmosphere and environment for child development. It is necessary to do this not only on an intellectual but on an emotional basis as well.

Teen-agers and older adolescents met in one discussion group while parents, married couples, and engaged couples met in another.

The program began promptly at 7:30 o'clock and concluded at 9:00 o'clock sharp.

The meetings provided practical

* Write for Selective Guide, Family Life Films, Superintendent of Documents, U. S. Government Printing Office, Washington 25, D. C., enclose 30c.

Christian ways to prevent broken marriages and emotionally crippled living. Each Sunday night session was a "down-to-earth," "where-people-live" Conference—in effect, a course in "Family First Aid" which, when applied to a problem as it appears, is far more valuable than a search for a cure when the problem is out of hand. Prevention is the answer to these problems. If we understand behavior we will not find ourselves dealing with misbehavior.

At the conclusion of our Family Life Conference, we heard such statements as: "I like this sort of thing"; "I only wish it would continue"; "Why can't we have another soon?" These statements let us know that the Conference had left a deep impression on our congregation. One couple, which was at the point of breaking up, now act as if they are on a second honeymoon. In fact, both discussion groups unanimously requested that the Conference be continued for two additional Sunday nights.

I am convinced that one of the basic reasons for the success of the Conference was the willingness of the groups to discuss questions on *any* pertinent problem or topic of concern to the individuals attending.

No Limit

There is no limit to the use of this method with church school groups. A Worker's Conference Workshop, with a discussion of home-church school relationships, pupil maladjustments, and individual differences, would go far in giving teachers the "know-how" of dealing with disciplinary problems that now consume so much of their time.

The teachers, in turn, could use the group technique with their pupils; for young people are interested in studying the home and the manifold relationships which exist there.

Many existing groups and organizations within the Church could adopt the "Group Dynamics" technique for successful programs in human relations. Actually, any group of persons, with at least one thing in common, represent a potential for the formation of a "Group Dynamics" program.

The leadership of a "group" could be assumed by one person or shared by several members: a teacher, a social worker, a minister, or some other person available in the congregation.

Our Family Life Conference and research with the two different groups, intimately related to the church, has been conducted as a pilot study to see what can be accomplished in using "Group Dynamics" within the framework of the established Church. We feel that this method has a very definite place in every congregation.

If you want to have a real thrill, as well as do an effective piece of work in Family Life education, I suggest that you form a "group" of married couples, young people, men, women, or any "group" that would be sincerely interested.

The Logical Approach

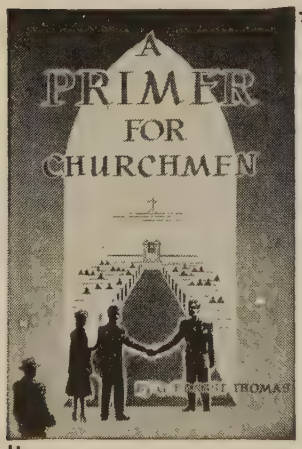
The promotion of Christian Family Life in and through the Church is an absolute necessity! This is, no doubt, due to the increasing importance of mental and emotional problems in all aspects of our social and national life.

Along with many others who have felt the challenge of this ever-increasing need, the author looked about for possible new and effective means for promoting abundant Christian living within every family. The logical approach, from our experience, would be a Family Life Conference.

What a Family Life Conference did for us it can do for you. Your church can have a Family Life Conference, too.

Church-School Publications Call for Christmas for Christ

Christmas for Christ must be in the hearts, purposes, and plans of us all this year, says Dr. Henry M. Bullock, Editor of church-school publications. This year the church-school pupils' books, quarterlies, monthlies; teachers', officers', parents' materials; and story papers will carry to more than six million children, youth, and adults a picture of Christmas as a *holy* day, not just another holiday.



To Deepen the Meaning of Church Membership

A PRIMER FOR CHURCHMEN

by G. Ernest Thomas

In 96 pages the author emphasizes practical ways in which Christian laymen can more effectively serve Christ and His Church. Inspiring reading for every member who would make his church experience more meaningful.

Order in quantities for wide-spread use in your church

35c each; 12 or more, 25c each

TIDINGS: Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.

Christ's Call to Youth ---through Youth

by Fred Cloud
Assistant Editor of Youth Publications
The Methodist Church

LET'S FACE IT: Both as pastors and as evangelistic laymen most of us are far from satisfied with the size and vigor of the youth groups in our churches. Even though we are having a Church-wide emphasis on youth, we had a *net loss* from the MYF of 3,461 youth in 1953! This challenges us to hard thinking, earnest planning, and vigorous work—for we are not content to leave three out of four young people in contemporary America outside the Church!

Pertinent Facts

What are some pertinent facts about youth with which we can start? There are about 27,000,000 youth (12-23 years old) in America today, and the youth population is growing. It is estimated that by 1960 there will be about 32,000,000 young people. In The Methodist Church, there were 1,217,042 youth in 1953. If our Church reached its proportionate share of young people, by 1960 we should have about 4,500,000 youth members. How are we going to reach this tremendously important goal?

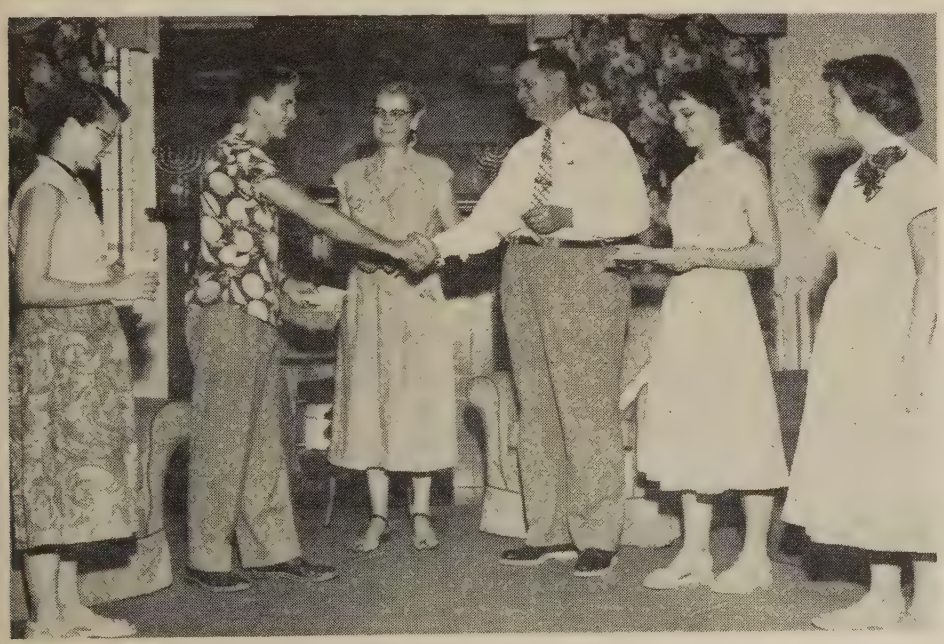
Let's look briefly at plans and actions already on foot. The Youth Emphasis —which Harold W. Ewing defines as "not a campaign, but a movement"— has two objectives as its major goals for the period from 1954 to 1956. First, it aims to reach 500,000 new members for the MYF. Second, it aims to deepen the faith of all young people in the Church.

Obviously, these goals call for the closest kind of cooperation between the Boards of Education and Evangelism on a national level, and the Commission on Education and Membership and Evangelism in every local church. An important example of that cooperation is found in the various kinds of Christian Witness Missions to youth.

The Christian Witness Mission is a planned, organized, and potentially effective method of expressing Christ's call *to* youth *through* youth. It may—and does—take a variety of forms. For example, it may be held in a local church as a week-end project. Or it may be carried out on a sub-district, District, or even Conference-wide basis, either for a week end or for an entire week.

As pastors and evangelistic laymen, we are anxious to find realistic answers to two questions: how can we inspire our young people to become enthusiastic about witnessing for Christ, and what practical help can we give our MYF's as they plan for and carry out some form of Christian Witness Mission to youth?

Adults and youth work together in the Christian Witness Mission in Wichita, Kansas, where young people have established two new churches as the result of their visitation and work.



Contagious Evangelism

In answer to the first question, we recognize that evangelistic fervor is contagious. For it is an inner compulsion to share what we know from personal experience about Christ with all who have not yet accepted Him as Friend and Saviour. The basic need of youth and adults is the same. They need a direct and saving knowledge of Jesus Christ.

A good many pastors and youth leaders have those qualities of personal magnetism that attract youth to them and to the Church. Their faith in Christ is caught and shared by young people. We earnestly pray that an increasing number of pastors and leaders will recognize the tremendous need for a direct ministry to youth.

But in the majority of cases, probably, the limitations on the pastor's and youth leader's time make an extensive ministry to any one age group impossible. They need allies in their evangelistic task. Youth is generally

a time of life marked by great enthusiasm as well as by growing religious feeling. Thus, youth themselves are the logical—and in many respects, the best—allies in winning youth to Christ and His Church.

The Challenge of Our Day

What is the typical youth situation in a community? Young people travel in gangs—at school, at athletic events, at social functions. But when it comes to their church life, a minority of youth participate, leaving the members of their everyday crowd "outside." Now, the tremendous fact is that *if Christian youth really become convinced of the necessity of witnessing for Christ to all their associates, very few—if any—young people in America today would not be confronted with the necessity of making a decision for or against Christ—and, when so confronted, the majority would decide for Him.*

The great problem among youth in America today is not conscious rejection of Christ, but lack of knowledge of Him and indifference to the fellowship of His believers. The first step for the average MYF is to become convinced of the need that non-Christian youth have for Christ and the Christian fellowship.

Then, close on the heels of "conviction" must come *self-examination.* It is sadly true that many MYF's do not have an ongoing program with sufficient vitality to cause visiting youth to *want* to become a part of the group. Conventional reasons for joining either the MYF or the Church do not have much weight with youth. They must be confronted with *real* and convincing reasons. The best preparation for a Christian Witnesss Mission in many MYF's would be a thorough overhaul of the setup and a new dedication to the objectives of the MYF and the Church.

When enthusiasm for witnessing and a vital local church MYF program have been achieved, what then? Then is the time to turn the primary attention of the group to specific plans, patterns, and organization for a Christian Witness Mission. This is important. In fact, it is very important; but it comes second, not first. Some groups who have "gone through the motions" of a Mission have been disappointed with the apparently small response. In my opinion, their difficulty lay in the fact that they put *methods* before *motivation*—and that is not the Christian way!

Christian youth can be perhaps the most effective agents for reaching other young people for Christ and his Church. Here, two teen-agers tell, in their own words, what the Christian way means to them, and urge that their new-found friends accept Christ and become members in the fellowship of his followers.

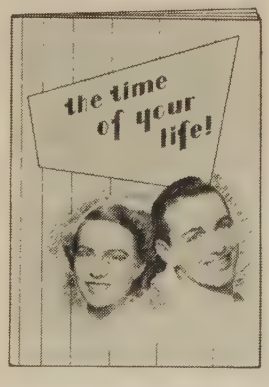
Helps for Youth

Articles that explain youth evangelism and Christian Witness Missions, written especially for youth, have appeared in *Roundtable.* Urge your young people to read "Youth's Mission to Youth" in the September, 1954, issue of *Roundtable.* You—or preferably they—can secure the "Evangelism Packet for Christian Witness" (Number 2398-C, from the Service Department, Box 871, Nashville, Tennessee, $1.00). This contains booklets, pamphlets, and other materials that will enable any local church MYF to plan for a Christian Witness Mission to youth.

An Urgent Call

The greatest help that any pastor can give his young people in this venture is *really to believe in the urgency and importance* of "Christ's call *to* youth *through* youth." He should see the fine film, *Four to Go,* along with his young people and discuss its implications with them. And both he and they should not be afraid of trying new ways of witnessing.

Christian Witness Missions are not primarily a method. Rather they are a motivating drive to bring all the youth in America to know, to love, and to serve Christ and His Church!



"the time of your life!"

by Lawrence L. Lacour

is a 28-page, 2-color, pictorial booklet beamed to unchurched youth. Its illustrations are graphic; its message is appealing. Here is a book which points youth to a personal decision for Christ. You will want to use it in your evangelistic efforts with unchurched youth.

25c each; 10 or more, 20c each

TIDINGS: **Headquarters for Evangelistic Materials, 1908 Grand Ave., Nashville 5, Tenn.**

The Upper Room Ministry Continues in Korea

The Upper Room

BIBLE READINGS

September, 1954

September 1	John 17:1-6
September 2	John 12:20-26
September 3	Matthew 4:1-11
September 4	Matthew 12:9-13
September 5	Matthew 16:21-25
September 6	John 5:17-23
September 7	Matthew 25:19-29
September 8	Philippians 2:5-11
September 9	Mark 6:7-13
September 10	Galatians 6:1-9
September 11	Isa. 40:27-31
September 12	Matthew 3:1-6
September 13	Acts 17:22-28
September 14	Matthew 6:5-13
September 15	Luke 11:9-13
September 16	Prov. 3:13-20
September 17	Matthew 18:1-5
September 18	Luke 12:27-32
September 19	Psalm 139:17-24
September 20	Psalm 146
September 21	John 16:25-33
September 22	Matthew 18:15-20
September 23	Matthew 26:36-41
September 24	James 5:13-16
September 25	Mark 2:1-5
September 26	John 13:31-35
September 27	Luke 6:27-36
September 28	John 15:12-17
September 29	Acts 2:41-47
September 30	1 Corinthians 13

The Military Force of Korea has a complete staff of Christian chaplains for its army, navy, and air force. This can be, in part, attributed to the success of the Christian missionary work in Korea. It is reported that only Korea, of the non-Christian lands, has such a complete staff for its Armed Forces.

In the picture above are shown more than forty of the Methodist Chaplains who are serving in the Korean Armed Forces. These chaplains were in attendance at the Annual Conference, Korean Methodist Church. In the center of the picture, in the front row, can be seen Dr. Charles A. Sauer, who is the publisher of the Korean edition of THE UPPER ROOM. To the left of Dr. Sauer is Mr. C. Y. Ahn, the editor of the Korean Edition.

The Chaplains have found that one of the most helpful tools in their ministry has been the Korean edition of THE UPPER ROOM. Since Korea has one of the highest literacy rates in the world, it is extremely necessary to get good reading material to the young men and women in the various branches of the Service. Thus, at present, some 3,000 copies of the Korean edition of THE UPPER ROOM go to the Korean military units each month. But, it is expected that this number will soon be increased to 5,000.

Writers Find Many Uses for *The Upper Room*

337 in All

Dear Sir:

I have just mailed THE UPPER ROOM into every home of our Parish—337 in all. The enclosed clipping went along with THE UPPER ROOM.

THE UPPER ROOM

Your family and every family in our Church have received a copy of THE UPPER ROOM. This Devotional Guide is sent that it might be used as follows:

1. Some time each day, get your family together, possibly during some meal, read the Bible references, the meditation and the prayer. Join the parsonage family in establishing family worship once each day during Lent.

2. Let the sight of THE UPPER ROOM be a reminder of Church attendance each Sunday.

3. Pray each day for the Church, your Pastor and yourself. Prayer is comradeship with God.

—*Millbury, Massachusetts*

They Enjoy It!

Dear Sir:

I have a class of five girls and 13 boys, ages 12 to 16—each one has a copy of THE UPPER ROOM. We open our class each Sunday by having *each* one tell which selection for that week impressed him most and why. You would be surprised at the insight often shown—they enjoy it—then I have an outline of a chapter from the Bible. (I have a copy for each one—using pictures for illustrations, these pages are in notebooks.) Each pupil reads in turn three or four verses. The session is closed with sentence prayers by everyone. I find myself almost overcome by the interest and earnestness of these young people. We have been working together for five years. I thank God every day for giving me this privilege and pray that I can be worthy of the trust.

—*Jacksonville, Alabama*

P.S. Yesterday one of the girls asked for an extra copy for the maid. She had become interested in THE UPPER ROOM.

Sell Like Hot Cakes

Dear Sir:

Every family in my congregation gets this inspirational help. I have heard many say how they enjoy it. Also we put a few copies of each issue on the magazine racks of our two grocery stores and the drug store. They sell like hot cakes. The people from all denominations thus have a chance to have THE UPPER ROOM.

Caddo Mills, Texas

None Better

I have written to the Society expressing our appreciation. I know of no better devotional book than The Upper Room.

Our men look forward to their coming. I wish you could see the men in their cells at evening time reading The Upper Room. Thanks.

Chaplain B. F. Blubaugh
Maryland Penitentiary
Baltimore, Maryland

EDITOR OF ARABIC AND ARMENIAN EDITION THE UPPER ROOM, A MEDICAL MISSIONARY

The Armenian and Arabic edition of THE UPPER ROOM are translated and their affairs managed by Dr. P. C. Krikorian. At the same time, Dr. Kirkorian, M.D. keeps up a busy schedule of medical activities.

The Armenian edition circulates primarily among the displaced persons at the eastern end of the Mediterranean. The Arabic edition serves all the eastern Mediterranean countries as the Arabic language is widely used throughout this area.

Both of these editions are published in Beirut, Lebanon under the sponsorship of the Armenian Evangelical Christian Endeavor Union of Syria and Lebanon.

To the left is shown Dr. P. C. Krikorian in the operating room at the Christian Medical Center, Beirut, Lebanon.

The Commission on Membership and Evangelism

"Project of the Month"

of September Is

"A CHURCH COUNCIL ON EVANGELISM"

by C. Lloyd Daugherty, Jr.
National Director, The Local Church Commission on Membership and Evangelism

THE PROGRAM of evangelism in the local church is intended to be church-wide in interest, in extension, and in impact. The very people whom the *Discipline* requires on the Commission on Membership and Evangelism indicates that the program of evangelism is to be planned by representatives of every major organization in the church and that the program, once formulated, is to extend across the church and into these organizations.* There is no finer demonstration of the principles of democracy and efficiency than this.

Because of the newness of the Commission plan of organization in the local church, this *church-wide nature* of the program of evangelism has not yet found its fullest expression in many churches. Therefore, to aid this most important aspect of evangelism, we suggest "A Church Council on Evangelism."

PURPOSE:

To acquaint all of the organizations of the church with the work of the Commission on Membership and Evangelism, and to inquire of these organizations ways in which this Commission can help them to deepen the spiritual program and experience of the organization and to assist in its program of enlistment of new members.

PROCEDURE:

1—Discuss in Commission meeting the worth of this program in your church. How would it help each organization—and the whole church—to become more evangelistic in spirit and program? How would it help to enlist the interest and support of these organizations in the programs projected by the Commission?

2—If it is decided that the project has merit for your church, begin to plan and promote it as one of the major meetings of the year.

3—Request one of the Commission's officers to make a careful study of church and community activities to determine the best time (Sunday afternoon?) for this meeting. Announce the time and place as soon as possible so that people may plan for it.

4—Ask each organization to send two or more members of their executive committee (e.g. president and secretary) who will be able to contribute most to the meeting—and to take back to their organization the suggestions and ideas which will be most helpful.

5—This meeting might be supplemented by a wide reading program during this month. We suggest the following Tidings books:

Manual for the Commission on Membership and Evangelism in the Local Church (25¢ each, 5 for $1.00)

The following books are available at 35¢ each; 12 or more of each title, 25¢ each:

Spiritual Life Through Tithing, by G. Ernest Thomas
A Primer for Churchmen, by G. Ernest Thomas
A Primer of Prayer, by Charles M. Laymon
New Life in Christ, by Charles M. Laymon
The Christian Hope, by Bishop William T. Watkins

The Commission on Membership and Evangelism, Charlotte, North Carolina, is fully organized for work in evangelism.

* The Commission on Membership and Evangelism is composed of the pastor, the secretary of Spiritual Life of the Woman's Society of Christian Service, the Chairman of the Commission on Missions, the church school superintendent, church lay leader, the President of Methodist Men, the Chairman of the Commission on Worship and Fellowship of the Local Methodist Youth Fellowship, such members of the District Committee on Evangelism as have membership in the local church, *and* not less than two laymen, two women and two young people elected by the Quarterly Conference.—*Discipline,* 221.

RECHURCHING THE DECHURCHED

by
Reinhard M. Shroedel
Pastor
Salem Evangelical and Reformed Church
Quincey, Illinois

THERE is a notion in my head which I have worked overtime. According to this idea, a church must win back her disinterested members before she can successfully undertake to win new members. In fact, I believe that new members will come of their own accord, attracted by the enthusiasm incidental to the rechurching of the dechurched. Start a fire and people will come to see it.

One of the sad disappointments which come to many churches is a situation like the following: A fine evangelistic effort has been undertaken. Well planned and well managed, it has won 100 new members for the church. One year later someone in the church tries to assess the net result for that church and finds that, although 100 new members were added to the list, other outward signs of growth are lacking. Church attendance is about the same as it was before. Finances do not show much improvement.

How can we avoid such a situation? The answer, as I see it, lies in a stronger effort to reactivate the inactive members and to keep the loyalty of those who are about to become inactive.

A Proved Program

In the following paragraphs I will try to outline a method which I have used for fourteen years, with the exception of one year when I omitted the plan in order to test the difference.

The relaxation of interest in our church in that year showed me what might happen in a church where no consistent effort is made to hinder the not unusual flow toward apathy. I believe that any pastor can adapt this plan to his own church, with whatever changes he deems wise, and that if the main emphases are not changed, it will yield the same unvarying results: Easter crowds on every Sunday of October, and a general upward trend in attendance throughout the year. Other by-products would include an improvement in the financial condition of the church and a greater willingness of members to assume responsibility.

Loyalty Month

Everything centers around the idea that people will agree to attend at least one worship service on each Sunday of a month.

We use October as our Loyalty Month because the normal trend toward church attendance is strong at that time, which makes it easier to build up the enthusiasm. But there is no reason why another month in another season might not be used. Use the term "Loyalty Month" frequently in oral and printed announcements. It will catch on in the imagination of your people. The more publicity the better. If people do not know thoroughly what you have in mind, they cannot help you accomplish your goal.

Under this plan the last Sunday of the preceding month is used to send teams out into every home of the congregation. This cannot be done by mail.

1. *Securing workers.* In the average church the pastor will be able to contact each worker through a personal visit. This is best. In my present situation I prepare a mimeographed sheet explaining the program and what would be expected of the workers. I include this with a brief personal letter requesting the help of this particular person and telling him that I will call him by phone in the near future. This avoids much explanation over the phone and gives the person time to consider the matter prayerfully. When making up your workers' list begin with the Church Council, Sunday-school officers and teachers, and officers of other organizations in the church.

2. *Begin with a meal.* Have a simple noon meal following church services. This gives an opportunity for instruction and also assures a simultaneous beginning on a high note of enthusiasm. Never have I seen more enthusiasm among church members than at these meals, where everyone is imbued with the idea that he is personally commissioned to do the Lord's work, "to go out into the highways and byways and to compel them to come in, that the Lord's House might be filled."

Two by Two

3. *Send them two by two.* Wherever possible secure man and wife teams. Otherwise pair them so that a shy person will be with a good talker. This will train the bashful one for another year. A careful itinerary should be worked out in advance, giving each team about 10 houses. If people cannot be found at home, a call-back should be made. Have envelopes with all necessary material, with the name of team and itinerary written on the outside. Impress the workers with the idea that the level of their work will determine the results.

Loyalty Month should have a special emphasis for each Sunday. This may

vary somewhat according to local need but I have learned that the following special emphases have both a spiritual value and a popular appeal.

1. *Communion Sunday.* On this Sunday every member of the congregation is asked to be present, without fail, at the Lord's table. Visitors are to bring back the names of those who are unable to come and desire private communion.

2. *Family Sunday.* On the second Sunday we ask our members to sit in family groups. This often brings out members of the family who do not usually attend church. It also gives the pastor a fine opportunity to preach a sermon on good family relationships.

3. *Organization Sunday.* On the third Sunday we give recognition to our organizations and ask them to sit in groups. Organization presidents should report the expected number so that seats may be reserved.

4. *Guest Sunday.* On the fourth Sunday we ask our people to bring guests, especially those who do not attend any other church. This emphasis gives people the courage to invite their neighbors. It is easier to extend an invitation to the unchurched when it is plainly a congregation-wide effort.

Challenge Cards

After presenting the challenge, our visitors ask our members to sign a Challenge Card which reads as follows:

"Unless prevented by circumstances beyond my control, I will attend at least one worship service on each Sunday of Loyalty Month." The visitor returns the challenge card to the pastor and leaves four attendance record cards, one for each of the special Sundays. It should be made known that an honor roll will recognize all those who attend all four Sundays. I have found this to be a powerful incentive.

The PURPOSE of Loyalty Month is "to make our church for one month what we know it could and should be throughout the year." Happy is that congregation where this is accomplished.

On request of the editor I am adding this final paragraph as a sort of postscript. What practical results have been obtained through the Loyalty Month program? Of course, the most striking results show during Loyalty Month itself. Last year we had virtually our entire membership present each Sunday. Our average attendance for that month was well above 1,100. In the previous year we had a Loyalty Month emphasis but left out the personal visitation feature, doing everything by mail. Our average attendance during that year was approximately 800, about 300 less per Sunday. It was a wise man who said, "It's making calls that get results."

EDITOR'S NOTE: The Loyalty Covenant Card in the TIDINGS Church Attendance Packet and the other material provided by the Nation-Wide Church Attendance Crusade are excellent for churches to use in such a campaign.

What Is the Youth Emphasis?

THE YOUTH EMPHASIS is a special effort upon the part of the whole Church to arouse youth and adult workers with youth in the local church:

- To work for a more creative program among its young people
- To help all youth discover the will of God and live by it
- To encourage new enthusiasm and new effort for the ongoing program of the Methodist Youth Fellowship

1. The Youth Emphasis centers in a concern for persons. While we are concerned about the millions of unchurched youth in America and desire that the 40,000 churches of Methodism work with larger groups of young people, the basic concern of the emphasis is focused on the individuals in the M.Y.F., the pressures upon the individuals, and what the Church can do to help each one discover the will of God and live by it.

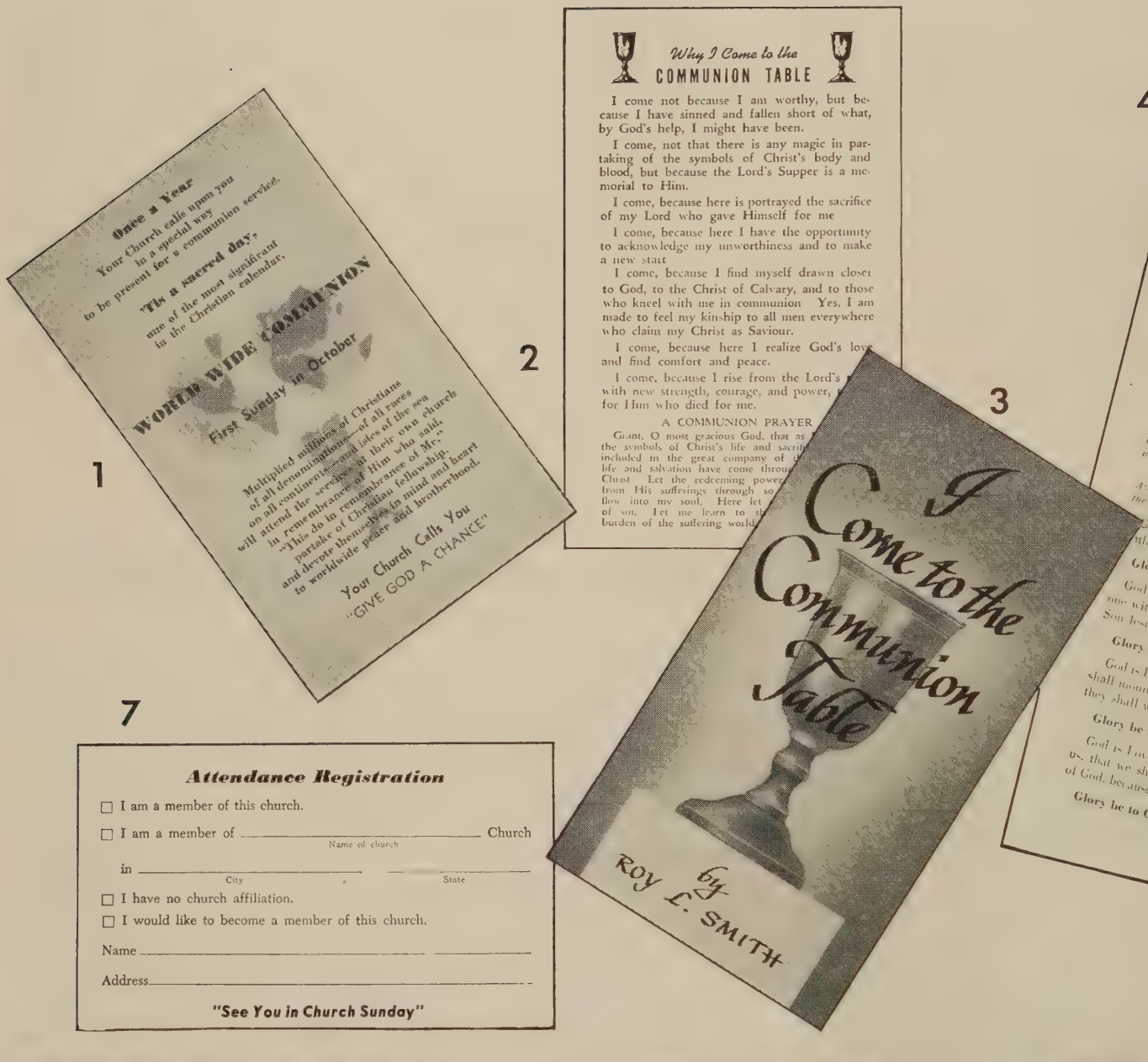
2. In the Youth Emphasis the local church is the most important area of action. The emphasis is not conceived as a "campaign" or a "special drive" or a "problem," but rather as a movement that will help all in the local church who are responsible for the ongoing program of youth work to have a concern for the young people in the church to develop skills for doing more creative work with their youth, and to help the entire group discover the will of God and live by it.

3. The Youth Emphasis is planned by the whole Church. Bishops, youth leaders, young people, District Superintendents, Conference Executive Secretaries and Directors of Youth Work, representatives of the Woman's Society of Christian Service, and all of the Boards of the Church, have shared in planning suggestions for more effective youth work in the local church.

4. The Youth Emphasis is the concern of all age groups in the church. The vitality of the youth program will have an important influence upon the total life of the Church.

5. The Youth Emphasis should feature the ongoing youth program of the Church. The Youth Emphasis is not a "special" or "separate" youth program with special slogans and special manuals. Rather it is a movement to arouse the Church to a new concern for doing more effectively its ongoing work among young people. The Youth Emphasis is a lifting of the level of the total "mainline" youth program of the Church.

TIDINGS MATERIALS FOR WO


1
Once a Year
Your Church calls upon you
in a special way
to be present for a communion service.
'Tis a sacred day,
one of the most significant
in the Christian calendar.
WORLD WIDE COMMUNION
First Sunday in October
Multiplied millions of Christians
of all denominations—of all races
on all continents—and isles of the sea
will attend the services in their own church
in remembrance of Him who said,
"This do in remembrance of Me."
partake of Christian fellowship,
and devote themselves in mind and heart
to worldwide peace and brotherhood.
Your Church Calls You
"GIVE GOD A CHANCE"
2
Why I Come to the
COMMUNION TABLE
I come not because I am worthy, but because I have sinned and fallen short of what, by God's help, I might have been.
I come, not that there is any magic in partaking of the symbols of Christ's body and blood, but because the Lord's Supper is a memorial to Him.
I come, because here is portrayed the sacrifice of my Lord who gave Himself for me
I come, because here I have the opportunity to acknowledge my unworthiness and to make a new start
I come, because I find myself drawn closer to God, to the Christ of Calvary, and to those who kneel with me in communion Yes, I am made to feel my kinship to all men everywhere who claim my Christ as Saviour.
I come, because here I realize God's love and find comfort and peace.
I come, because I rise from the Lord's
with new strength, courage, and power,
for Him who died for me.
A COMMUNION PRAYER
Grant, O most gracious God, that as
the symbols of Christ's life and sacri
included in the great company of
life and salvation have come throu
Christ Let the redeeming power
from His sufferings through so
flow into my soul. Here let
of sin. Let me learn to s
burden of the suffering world
3
I Come to the Communion Table
by ROY L. SMITH
4
Glory be to God
God is Light. It
one with another
Son Jesus Christ
Glory be to God on
God is Power. They
shall mount up with wi
they shall walk, and not
Glory be to God on hi
God is Love. Behold, w
us, that we should be call
of God, because he laid dow
Glory be to God on high.
7
Attendance Registration
☐ I am a member of this church.
☐ I am a member of _____ Church
Name of church
in _____ _____
City State
☐ I have no church affiliation.
☐ I would like to become a member of this church.
Name _____
Address _____
"See You in Church Sunday"

Description of A

For other World Wide Communion materials

1 **Invitation Cards (5½x3½)** 60¢ per 100

A beautifully printed "special invitation" card for mailing or carrying to every member and friend, requesting that they attend church on World Wide Communion Sunday.

2 **Why I Come to the Communion Table** 60¢ per 100

A card with devotional value. Give one to every person at beginning of the service.

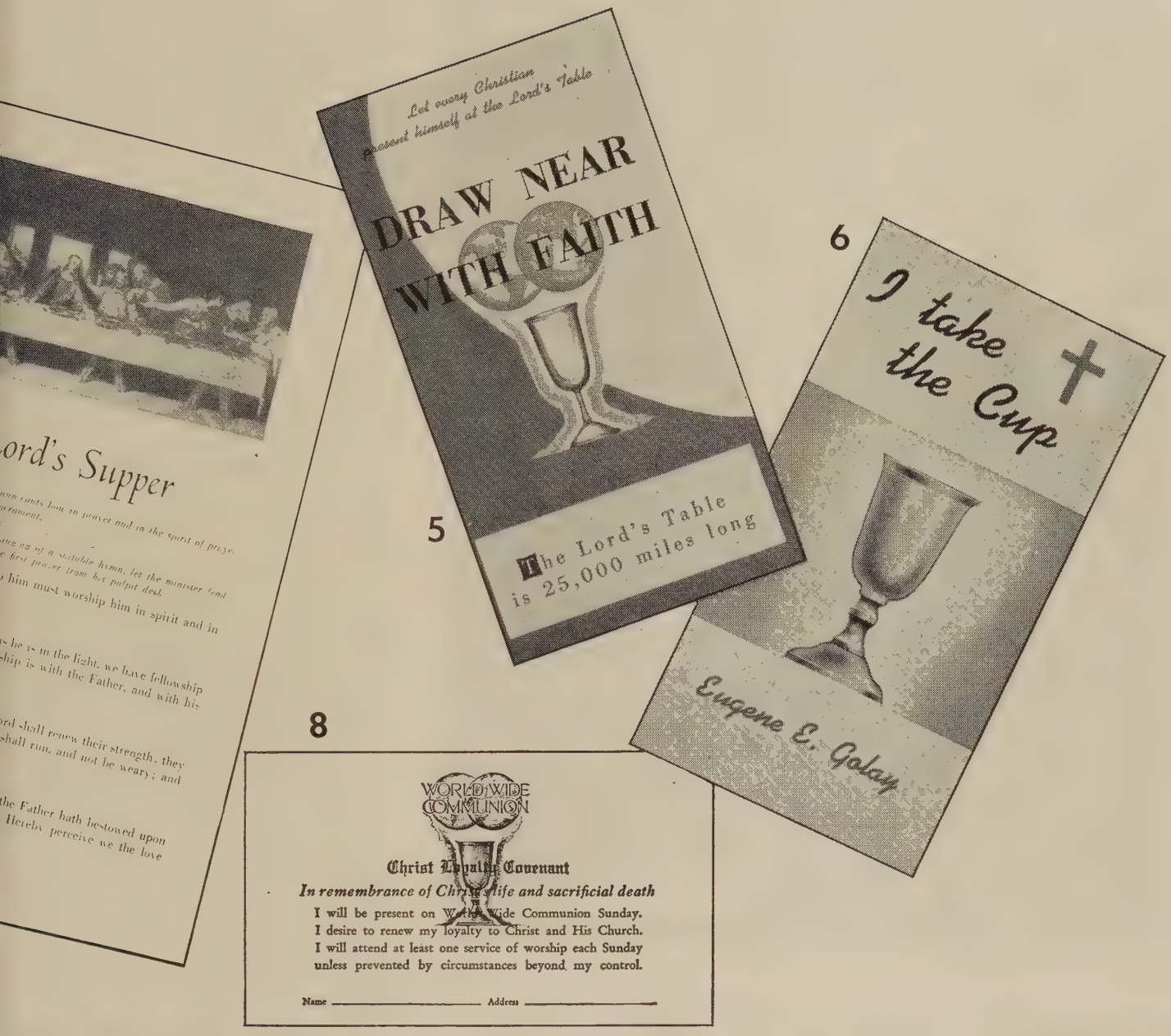
3 **I Come to the Communion Table** $2.00 per 100
by Roy L. Smith

This is an excellent leaflet for mailing to every home or distribution at the World Wide Communion Service.

4 **Printed Communion Service** $1.50 per 100

Contains the prayers, scripture, responses, etc., for minister and people, being designed for churches which desire a fresh form, and yet one that is adapted from the Ritual itself.

D WIDE COMMUNION SUNDAY


ord's Supper
Let every Christian present himself at the Lord's Table
DRAW NEAR WITH FAITH
5
The Lord's Table is 25,000 miles long
6
I take the Cup
Eugene E. Golay
8
WORLD WIDE COMMUNION
Christ Loyalty Covenant
In remembrance of Christ's life and sacrificial death
I will be present on World Wide Communion Sunday.
I desire to renew my loyalty to Christ and His Church.
I will attend at least one service of worship each Sunday unless prevented by circumstances beyond my control.
Name
Address

able Literature

gs Order Blank in this issue of Shepherds.

5 **"Draw Near with Faith"** $2.00 per 100

This inspiring leaflet by Bishop W. Earl Ledden was written especially for World Wide Communion Sunday.

6 **I Take the Cup** $2.00 per 100

by Eugene Golay

This new leaflet is an excellent message on the personal and social implications of the communion.

7 **Attendance Registration Cards**

50¢ per 100; $2.25 for 500; $4.00 per 1,000.

The use of this card encourages attendance and locates prospects.

8 **Communion Covenant Card** 50¢ per 100

To be given to every member for signing and bringing to church on Communion Sunday.

Why Is Church Worship *NECESSARY?*

by T. M. Badger
Minister
United Church of Canada
Norwood Grove, Winnipeg, Manitoba

OVER 10 years ago an article appeared in the *American Mercury* and was later republished in the *Reader's Digest* under the title, "Why I Don't Go to Church." The writer, Channing Pollock, began by describing a beautiful Sunday morning when he stood alone on the deck of a ship in the Red Sea, thinking of God and His wonders. Into this meditation a fellow passenger intruded to ask abruptly, "Aren't you going to divine worship?" Pollock answered, "I am at divine worship."

The widely known dramatist went on to assert that he belonged to those who were religious, yet who got along without the church. "We have our own contacts with God and feel nearest to Him when we are alone with Him." Mr. Pollock's thesis was that church worship is not really necessary.

There are numbers of people who agree with him and who contend that an individual can be a good Christian without ever "darkening the door of a church." Some have even found a theological basis for their attitude by defining religion as "what one does alone with God in one's solitariness."

A Social Being

This attitude runs counter to everything else that man has learned about human relationships. Man is a social being. He cannot survive without society of some sort. At almost every point in his experience, he is dependent upon the life of the group. "Only in a madhouse," said Rufus Jones, "can one find a completely isolated self." Therefore, when a religious man refuses to exercise his faith, or to worship his God in fellowship with others, he is fighting human nature. He is trying to do in isolation what he can do more effectually in company with kindred spirits. He is behaving as abnormally as a teen-age boy who prefers to play ball alone and declines every invitation to join the team.

It is just as foolish to imply that a man can be a better religious person without corporate worship as to suggest that a child can be a better child without a family. Because he has a social nature, man cannot attain full spiritual development if he confines himself to private worship.

Moreover, on a strictly sensate basis, it can be argued that man needs a sanctuary appointed as his meeting place with God. It is doubtful whether man would long worship his Maker without a building designated expressly for that purpose. The church edifice not only stands as a symbol of spiritual things

calling man to pray, but it also serves to shut out the distractions of the world and thus make worship practicable.

Outdoors there is the noise of traffic, the chatter of voices, the severity of the elements. Even in one's own home, the door bell chimes, the telephone bell rings, the baby cries, the dog barks. All combine to spoil our worship.

But in the sanctuary, such distractions are in large measure excluded; and our senses are greeted instead by tokens of grace: the cross, the communion table, the open Bible, the music of the organ, the hush of a worshipful congregation. Under such conditions, when men unite with expectant hearts in songs of praise, in earnest prayers, and in listening to the Word, spiritual uplift is assured.

Choicest Spirits

Roger William Riis, writing for *Reader's Digest* in reply to Channing Pollock, declared: "Even when I have wandered into a church where the minister was dull, the music bad, the interior ugly, I have been compelled by my very presence there to think about things loftier than my daily affairs. That I know has been good for me."

The choicest spirits of Christian history have always found church worship necessary in the nurture of their faith. Martin Luther wrote, "At home in my own house there is no warmth or vigor in me, but in the church, when the multitude is gathered together, a fire is kindled in my heart and it breaks its way through." Amiel, after spending an evening in solitude engrossed in a favorite book of philosophy admitted, "Still I miss something, common worship, a positive religion, shared with other people . . . I cannot . . . content myself with being in the right all alone. I must have a less solitary Christianity." The Apostle Paul, head and shoulders above his fellow Christians in many respects, confessed that he needed their spiritual fellowship to strengthen his own faith. "For I long to see you . . ."he wrote to the Romans, "that we may be mutually encouraged by each other's faith." (Romans 1:12.)

"The Bible knows nothing of a solitary religion," said John Wesley. The Psalmist was deeply aware of the benefits which accrue to men when they worship together: "I was glad when they said to me, let us go to the house of the Lord." (Psalm 122:1.) The high importance of corporate prayer was emphasized by the prophets: "The Lord is in his holy temple: let all the earth keep silence before him." (Hab. 2:20.) In the New Testament, early Christians were advised: "Let the word of Christ dwell in you richly, as you teach and admonish one another in all wisdom, and as you sing psalms and hymns and spiritual songs with thankfulness in your hearts to God." (Col. 3:16.) The Book, which above all other books is man's source of spiritual insight, insists upon the necessity of church worship.

Resources of Power

No one lived closer to God than did Jesus Christ. If there was anyone who *could* have done without church worship, surely it was He. Yet Jesus made it His custom to worship in the synagogue on the Sabbath day. It is true that He stressed man's need of private devotions: "When you pray, go into your room and shut the door and pray to your Father who is in secret." (Matthew 6:6.) But He also recognized that private devotions were not enough, and He counselled His followers to worship together. "Where two or three are gathered in My Name, there am I in the midst of them." (Matthew 18:20.) Our Lord knew that there were resources of power and wisdom available through corporate worship which could not be realized in isolation.

An American writer has told how he checked out of his hotel one Sunday morning and went to a corner drugstore, where he purchased a bottle marked "poison." It was his intention to find an obscure park-bench and there to drink the contents of the bottle and die. He was disillusioned and thoroughly discouraged. Life had ceased to have meaning for him. While making his way toward a park, he noticed numbers of people entering an attractive church. Impelled by herd instinct—or perhaps by a secret yearning—he followed them into the sanctuary. There something transformed him. Whether it was the hymns of faith, or the God-given message of the preacher, or the very atmosphere of divine service he did not know. But he left the church with a new outlook. He poured the poison down a manhole and went forth with a new sense of purpose and a new grip on life.

A New Outlook

Church worship is necessary because things happen there which happen nowhere else. In the church services God seems to bestow His blessings more abundantly upon those who share the experience of worship with their fellows.

Many years ago Robert Barclay put it succinctly: "As when many candles lighted and put in one place do greatly augment the light and make it more to shine forth, so when many are gathered together into the same life there is more of the glory of God and His power appears to the refreshment of each individual, for each partakes not only of the light and life raised up in himself, but in all the rest."

Christians have always found that God comes with greater power "when many are gathered together" to seek Him with expectant hearts. The circuits of divine energy not only run from God to man but also from man to man, and group fellowship results in a surcharge of power for each individual. What Browning says of art may be applied, through the change of one word, to worship:

> "God uses us to help each other so,
> Lending our *souls* out."

Just as the first Christians were "filled with the Holy Spirit" on the day of Pentecost when "they were all together in one place" (Acts 2:1), so Christians of every generation have discovered that the life-transforming energy of the Creator flowed more freely when they united in corporate worship.

Indispensable

Church worship is indispensable. It offers men the matchless opportunity to lift up their eyes and behold, beyond the things which are seen and temporal, the things which are unseen and eternal. Only in the light of that vision will they come to know the true meaning and glory of life. It is the first duty of the Church, therefore, to maintain the living spiritual fellowship of all who worship in the name of Christ. In the words of the late William Temple, "Worship is the business of the Church's life."

(*All scriptural quotations from the Revised Standard Version*)

HE SERVED A *Rural* PARISH

—Photos by George Pickow, from Three Lions, Inc.

Burton C. Bastuscheck grew up on a farm. He was able to see at first hand how the rural churches were frequently neglected. And so when he grew up and became a minister himself, he set out to do what he could to lend some dignity to rural church work.

That was why he turned down an appointment to a large city parish and, instead, directed his efforts toward a long strip of land in the southern part of Pennsylvania. There, in Fulton County, he undertook to do the service of God for four churches: McConnellsburg, Cito, Knobsville, and Fort Littleton.

The entire parish was confined to a narrow valley which runs north and south for about 25 miles. About half of the people who lived within these bounds were unchurched. Mr. Bastuscheck faithfully visited from house to house, going into homes where no minister of any denomination had been before. Many of these homes were located in back lanes or up the mountainsides, and it was often necessary to walk a mile or more to reach some of them.

As a result of this faithful pastoral work, attendance at the churches increased, and in one revival 41 persons were converted.

Mr. Bastuscheck now serves the Keosauqua charge of the Iowa-Des Moines Conference.

Top left, Mr. Bastuscheck gives the baptismal vows to a group of teen-agers. *Center left,* youth choir sings at the morning worship service at McConnellsburg Church. *Below left,* a children's class meets in the open field. *Below right,* the pastor visits a bedridden member.

EVANGELISTIC OUTPOSTS

by Raymond P. Brown
Pastor
Tyson Methodist Temple
Versailles, Indiana

One Pastor's Appeal to Save Our Abandoned Churches

ONE of the most desolate sights of rural America is that of an abandoned and forgotten church, for such churches are gaunt reminders that the Word of God is no longer preached and heard in those places.

Perhaps churches need to be abandoned sometimes. But all too often an attitude is evident on the part of many people that the majority of our small churches, struggling with dwindling parishes, should be discontinued. It is claimed that the members of these churches could be brought into larger churches in nearby towns, where the people could have better opportunities for serving God.

Some Practical Arguments

Excellent theories and arguments are expressed for the abandonment of weak churches.

For instance, it is said "that those people who live in that neighborhood send their children to school in the town. They themselves will drive into town on Saturday to shop, to go to the movies, or stand on the street corner and visit. Certainly, they should be able to drive back on Sunday mornings to go to church."

Again, it is pointed out that, in the larger group, the people can be served by a finer worship experience made possible by a trained choir and a more beautiful building, as well as by a better educational program, with superior equipment and a more closely graded class system.

A third argument is often added: The general strength of the larger church presents a better front to the world.

These attractive arguments notwithstanding, what actually happens when churches are abandoned? First of all, the usual experience is that, at best, not more that 50% of the members and constituents of the abandoned church will come into the larger church. Some of the people will attend churches of other denominations closer to the neighborhood, but usually the majority cease any church attendance or participation.

With such a loss of people from active church connection, we need to face honestly the question of church abandonment. Is it the only way out? Or can the total group of people still be served? In short, will the Church give up another outpost of evangelism, or will the small church be activated in the cause for which it was built?

Two Actual Experiences

Perhaps the actual experiences of two "Abandoned" churches can give us a clue here. Two churches within a 10-mile radius of an Indiana county seat town were closed in the late years of the Second World War. They had been on a circuit of 13 churches in the depression years. In the pressure of wartime America, they had finally succumbed. Yet life still pulsed in their veins. Fortunately, they were not embalmed and buried by having their buildings sold.

After the war, growing consciousness in both communities led to the re-establishment of church schools by the lay people themselves. One church had had only four members at its closing. But soon 25 people were meeting in the church school sessions. The other church group did as well. The women banded together in meetings in the name of the church.

However, the groups were not satisfied with these activities. The preaching of the Word is fundamental to the life of the church, and the people felt the need for it. They approached the pastor of a church in the county seat, and he responded by holding services of worship.

Now those churches have services on alternate Sunday evenings. They have average attendances of 15 to 25 persons at worship, and 30 or more at the church school. The future is bright with the hope of being re-instated as active Methodist churches. This rebirth was completed without the use of missionary funds.

These two churches are serving as outposts of evangelism today. They have some general lessons for us.

First, the story of these churches shows that in every rural parish there are undoubtedly people who are interested in the welfare of the church.

Second, we see that these people are eager to have their own church, and they want the opportunity of attending worship in their own community. Also, we can see that they will probably not come into town, even if that might be the easiest course.

Perhaps we should question this. Why should these people undertake the worry, the struggles, the difficulties of re-opening their churches? Why did they not take the obvious way of driving the four to 10 miles to another church, either Methodist or some other denomination? Why should they choose to remain with a church which had been given up by the rest of the denomination?

Some may answer, "Just stubbornness." Some may say, "They don't know what's good for them." But the answer is deeper and more complicated than that.

The Nature of Religion

It will be found, first, in the very nature of religion itself. Religion is a combination of intellectual knowledge and emotional fervor. Both are needed. It is like a steam engine. Religion is the power produced. When there is no intellectual water in the boiler, and only the emotional fire underneath, there will be an explosion. Thus, both are needed.

Because of this emotional content, however, there are emotional ties to buildings, to the familiar symbols, to the spots where the religious experiences were felt. These deep ties are not broken by the intellectual knowledge that it might be better to go to the larger church in town.

Symbol of the Moral Order.

Photo by Brooks B. Little

In the second place, we must remember the concept of the Presence of God. No matter what our basic belief about God or the Church may be, Protestants have a feeling that churches are the "houses of God."

Close to God

This is not the definite concept of the residence of God, such as is seen in the Old Testament belief of the Holy of Holies. Nor is it similar to the belief in the real presence of the Host at the altar, such as is seen in the Roman Catholic Church. Yet we believe that men come close to God in the churches which have been set aside for His worship.

Because we find the presence of God with us in our churches, the church becomes a symbol of the Presence of God. When the church dies in a community, the Presence moves farther away.

In the third place, the church is the physical symbol of the moral order. Throughout the centuries, the church has stood as the champion of ethical life. The very building presents a constant reminder of the moral implications of daily living.

Rural America has played a great role in our history with regard to personal morality, ethical business, and clean government. Perhaps it is partially because of the fact that the church building has not been lost in a maze of larger buildings. The church as a dominant building on the countryside has served as a reminder of ethical living.

Fourth, the church is often needed as the rallying-point of community activities. Since the school has been taken out of the neighborhood, since the crossroads store has been closed, since recreation has centered in activities in nearby towns, the church often becomes the last community interest of a neighborhood.

Along with community activities comes community consciousness. One of the strongest points of rural life has been the sense of identity and the feeling of group awareness. Now, with everyone going in various directions for school, business, and pleasure, the church is needed more than ever before to build the awareness of community.

Some people may think that the next point is the sum total of the above four points. However, it should have separate statement.

The church is the soul of the community. As pointed out above, it is a symbol in the community. Yet, because of the congregation and its activities, the church seems to take on an integral

Typical evangelistic outpost.

life of its own. It has a spiritual essence which can pervade the surrounding countryside. When the church is removed, it seems that something is gone—something more than a symbol, something more than a building.

Now, if we grant the foregoing reasons which lie behind the need for keeping our small rural churches open, we still have not solved any problems; for just how can we meet the practical situations which have encouraged the thought of abandonment? We must face these problems squarely when we ask the question as to whether a church should be abandoned.

The Basic Problems

The first basic problem is that of people, for it takes a congregation to make a church. Are the people within the limits of the parish? No matter what the size of the congregation, there should be a religious census taken. Actually, no church should ever be discontinued or abandoned without a religious census being made in its community.

The second basic problem is that of money. It takes money to run a church. In the connectional system of The Methodist Church the problems of paying the minister, the apportionments, and the local expenses often seem too much for the church.

However, it is not an impossible situation, for we should remember the illustration of the two churches mentioned earlier. It seems to me that, following the implications of this actual experience, it may be possible to drop a struggling church to an inactive status. Thus, the apportionments and the formally-appointed minister would be removed. The church could undoubtedly

carry the rest of the expenses without additional aid.

Basic Problems

But if the church is inactive by Conference standards, it raises the basic problem of leadership. Here the solution could be found in a voluntary agreement made between the church and a neighboring minister who has Sunday afternoons or evenings free. This church could thus have the evangelistic leadership of the town minister in an outpost situation. It is taken for granted that he could do little other than conduct the worship and preach. Calling done in the name of the church, supervision of the church school, and the conducting of various meetings would be completely under lay leadership. Such is the tradition of frontier Methodism, when the circuit rider's visits were many weeks apart. This town pastor should receive some recompense for his time and transportation, for these small churches should not feel that they are receiving charity.

The lay people of the congregation should also carry the responsibility of repairing and maintaining their church. Often churches considered for abandonment are in such a dilapidated state that it is no wonder people will not worship in them. Yet some paint, roofing, boards, nails, and volunteer labor will transform almost any church into an attractive House of God.

Of course, if no one responds to the work projects, that fact provides an answer to the abandonment question. But when the community responds to these work projects, the group spirit and the common experiences will prove a bulwark in the future strength of the church.

The last basic problem is that of building a program for the church. We have touched on this in reference to the leadership situation. However, it should be added that the town pastor, in the short time that he will have before and after services, will be able to suggest ways of meeting problems. He can give help in many administrative problems.

Rebirth of Churches

If these five basic problems are honestly met and handled by the church leadership, many churches can be saved from abandonment. Often a rebirth of the church can come from this facing of the problems. When this happens, the church will go on to make a fine record and be re-instated as an active church.

It is true that these churches may not build great educational buildings. It is true that they will not account for great percentages of the income of the Church. But they will be outposts of evangelism in a world that needs the Master.

Board of Education Announces New Magazine

The Editorial Division of the Board of Education, The Methodist Church, announces the publication of a new periodical for older adults. Entitled *Mature Years*, the magazine, which is a successor to *Home Quarterly*, is designed expressly to meet the specific needs of America's fast-growing older adult population. With a smart, invigorating, full-color cover by one of America's foremost illustrators, this 64-page magazine will feature materials of personal interest, reports and interpretations of world happenings, suggestive interpretations of the International Sunday School Lessons, devotional helps, meditations, articles on hobbies and interest-activities, and counsel on personal problems.

Mature Years will make its first appearance with the October-December quarter.

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John Wesley

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- for new members
- for a souvenir gift or a sale item by the churches showing the film

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Suggested resale price, 10c per copy.

Order a quantity now from

TIDINGS

Headquarters for Evangelistic Materials

1908 Grand Avenue Nashville 5, Tennessee

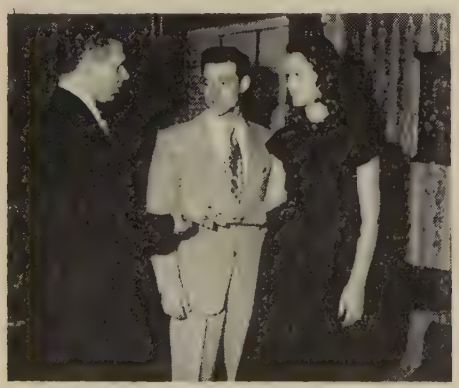
"Sick and in Priso

The pastor encourages all members to use *The Upper Room* for daily family devotions at the table. Shown here are Mr. and Mrs. John McKinney, Linda, and Larry.

The Trinity Methodist Church of Middlesboro, Kentucky, under the leadership of its pastor, Rev. W. E. Garriott, has increased the ministry of THE UPPER ROOM to include everyone within its responsibility. On these pages are pictured but a few of the many ways the

Members of the Kiwanis Club have subscribed for 100 copies of *The Upper Room* for distribution in the hospitals as replacements for copies taken home by patients. Five men on left, members of both Trinity Church and Kiwanis Club, are Harry G. Freeman, David N. Smith, Mitchell Alexander, C. W. Blake, J. Vernon Terrell, and R. J. Lankford.

The Wesley Bible Class furnished copies of *The Upper Room* for every patient in the two hospitals. Patient W. J. Holden gets his copy from Mrs. George Day (left) and Mrs. John Oursley.



Every couple married by the pastor receives a copy of *The Upper Room* and is asked to use the current issue together for daily devotions. Also, those who come to the pastor for counsel receive a copy of *The Upper Room*. Above, the pastor presents a copy to Mr. and Mrs. Charles Blaine Morris, newlyweds.

Trinity Methodist Church, well pleased with its own parish plan, has now started furnishing the A. M. E. Zion Church enough copies of *The Upper Room* for every family to have a copy. Rev. A. H. Storrs, pastor, A. M. E. Zion Church, receives copies of *The Upper Room* from W. E. Garriott, pastor, Trinity Church.

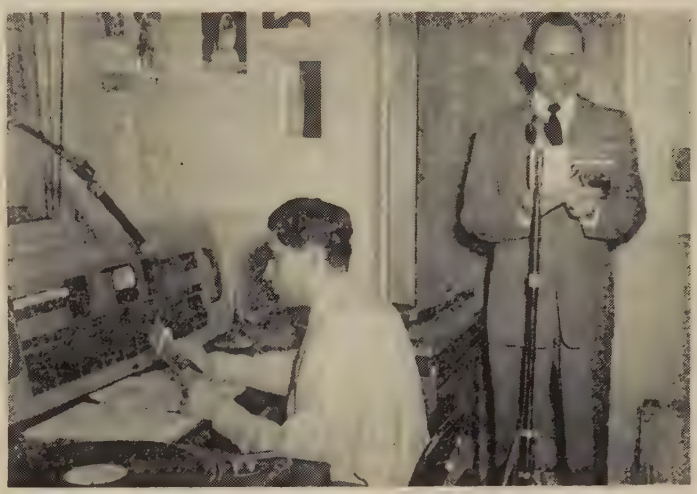
All members and many of the friends of the church who are shut-in receive a copy of *The Upper Room*. Mrs. P. M. Parsons, of the Home Department, delivers a copy to Mrs. W. T Burrow.

...nd Ye Visited Me"

church has developed in expanding this ministry. Other ways, not pictured here, include the presentation of copies of THE UPPER ROOM to such places as doctors' offices, dentists' offices, business houses, telephone exchanges. Middlesboro is a city of 12,500.

Those behind bars are also remembered. Mr. S. D. Williamson, superintendent, Membership Cultivation Committee, personally contacted the warden of the state penitentiary for names of men not receiving mail. Mr. Williamson sees that such men regularly receive a copy of *The Upper Room*.

The Parish Plan was started because of a constant shortage of copies of *The Upper Room*. All students and members of the fellowship in the armed forces regularly receive a copy, along with a pastoral letter. Pictured above are C. W. Broadwaters, postmaster, and W. E. Garriott, pastor.



John McKinney reads *The Upper Room* daily from 8:00 to 8:05 a. m. to a musical background over radio station WMIK. This is now one of the best-loved programs on the air and has proved a real help to the sick, the shut-ins, and the blind, as well as others. Announcer is Lee Wilder.

The owner of the Vandeber Tourist Court takes great interest in placing a copy of *The Upper Room* in every room. Envelopes left for contribution help expand this work. Here a couple from Nova Scotia express thanks for this service.

For Your Family Emphasis

INFANT BAPTISM

by

Graham R. Hodges

THIS 6-page leaflet discusses the meaning and nature of infant baptism and presents reasons for observing the sacrament.

5c each

12 or more, 3c each

THE CHRISTIAN FAMILY

AND THE

NEW WORLD ORDER

by Bishop Costen J. Harrell

A 6-page leaflet emphasizing the importance of the family.

$2.00 per 100

●

TIDINGS

1908 Grand Avenue

Nashville 5, Tennessee

THE HOPE OF AMERICA

by Fred B. Wyand

Pastor

Hinton, West Virginia

The hope of America is the Christian home. When John W. Weeks was Secretary of War, he said at Plymouth, Massachusetts, on the three hundredth anniversary of the landing of the *Mayflower:* "This great nation was founded on the little group of sturdy Christian homes that constituted the Plymouth colony, and it is to the American home that America owes its greatness and power, not to its commerce, its mighty fleets or its victorious armies. We cannot weaken its influence or importance without weakening the very foundations of the republic."

The home was recognized as the hope of early America.

Likewise, the home was the hope of ancient Israel. Not the school, not the law, not the camp, not the field, not the tabernacle, not the temple, but the nursery was the center around which the hearts and hopes of Israel gathered.

Three Divine Attempts

The history of a nation moves forward if the homes of the people become good stepping-stones.

We observe three great attempts on the part of God to redeem the world by means of the home. He began in the Garden of Eden after the fall of Adam. He tried again in the days of Noah. He sent the deluge to wipe out the wicked world and counted on the righteous family of Noah to replenish and build a good new world. These having failed, God made the supreme effort for the redemption of men when He placed the Christ-child in the home of Joseph and Mary.

When God wants a great task performed, He does not mobilize an army. Instead, he slips a baby into some mother's arms and waits awhile.

He did that when He wanted to deliver the children of Israel from Egypt. He gave to Jochebed a baby boy by the name of Moses. Again, when He wanted to bring in the Protestant Reformation, He sent to the home of Hans Luther an infant by the name of Martin. Likewise, to usher in the revival of experimental religion, God just placed the baby John in the Wesley family in the Epworth Rectory and awaited the day.

That is God's method.

311 Great Charges

Charges That Won 50 or More on Profession of Faith

and Also as Many as 10% of their Last Year's Membership

—68 of Them (*) Also Won 10% in 1952

Conference	District	Church	Profession of Faith	Present Membership
CENTRAL JURISDICTION				
South Carolina	Orangeburg	Edisto Fork	53	530
Baltimore	Easton	Royal Oak*	55	315
Baltimore	Philadelphia	Jamaica, N.Y.: Brooks	52	571
Baltimore	So. Baltimore	Baltimore: St. Paul	113	378
Baltimore	Washington	Sandy Springs	53	273
Baltimore	West Baltimore	Baltimore: St. James	53	300
Mississippi	Brookhaven	Crystal Springs	51	332
Upper Mississippi	Starkville	Louisville (3)	77	591
Upper Mississippi	Starkville	Rockhill (2)	65	528
West Texas	Waco	Waco: Bracks	174	171
Central West	St. Louis	St. Louis: LaSalle	55	304
Lexington	Columbus	Columbus: Mt. Pleasant	57	477
NORTH CENTRAL JURISDICTION				
Illinois	Peoria	Canton: South Park (2)	88	373
Rock River	Chicago Northern	Chicago: Edison Park	96	1,009
Rock River	Chicago Southern	Chicago, Community	54	477
Rock River	Rockford	Lake in the Hills	54	71
Des Moines	Burlington	Kalona (3)	63	563
Des Moines	Council Bluffs	Council Bluffs: Epworth	84	767
Des Moines	Council Bluffs	Pisgah (3)	60	385
North Iowa	Ft. Dodge	Pocahontas	67	451
Detroit	Ann Arbor	Ann Arbor: West Side	98	531
Detroit	Ann Arbor	Lincoln Park: First	120	936
Detroit	Ann Arbor	Northville	56	509
Detroit	Ann Arbor	Wyandotte: Glenwood	64	439
Detroit	Detroit	Detroit: Mt. Hope*	88	885
Detroit	Detroit	Detroit: St. Andrews*	169	958
Detroit	Detroit	Detroit: St. Matthew's*	52	568
Detroit	Detroit	East Detroit*	71	687
Detroit	Detroit	Clarkston*	58	452
Detroit	Flint	Clio: Wesley (2)	71	499
Detroit	Flint	Davison	59	464
Detroit	Flint	Flint: Grace	50	362
Detroit	Flint	Flint: Lincoln Park	88	606
Detroit	Flint	Flint: Trinity	115	743
Detroit	Flint	Genesee*	63	295
Detroit	Flint	Mt. Morris	76	585
Detroit	Flint	Owosso: First	92	817
Detroit	Marquette	Houghton	53	468
Detroit	Port Huron	Bad Axe (2)	85	547
Detroit	Port Huron	Lake Orion (2)	114	629
Detroit	Port Huron	Mt. Clemens	105	930
Detroit	Port Huron	Oxford (3)*	55	333
Detroit	Saginaw Bay	Alpena	80	872
Detroit	Saginaw Bay	Bay City: Madison Ave.	50	532
Detroit	Saginaw Bay	Chesaning (2)	57	368
Detroit	Saginaw Bay	Midland	181	1,638
Detroit	Saginaw Bay	Standish (2)	50	498
Detroit	Saginaw Bay	West Branch	103	462
Michigan	Albion-Lansing	Hillsdale	56	672
Michigan	Albion-Lansing	Holt	65	617
Michigan	Albion-Lansing	Lansing: Grace	62	151
Michigan	Albion-Lansing	Lansing: Mt. Hope*	85	910
Michigan	Albion-Lansing	Litchfield (2)	52	226
Michigan	Albion-Lansing	Marshall	64	658
Michigan	Albion-Lansing	Reading (2)*	69	302
Michigan	Grand Traverse	Manistee	63	502
Michigan	Kalamazoo	Allengan	50	420
Michigan	Kalamazoo	Hartford (2)*	55	329
Michigan	Kalamazoo	Kalamazoo: Millwood	58	383
Michigan	Grand Rapids	Grandville	54	281
Michigan	Grand Rapids	Portland	51	405
Michigan	Grand Rapids	St. John's*	73	692
Indiana	Indianapolis	Indianapolis: Forest Manor*	66	506
North Indiana	Ft. Wayne	Ft. Wayne: Christ Church	63	360
North Indiana	Muncie	Muncie: Main St.*	52	576
Northwest Indiana	Greencastle	Avon (3)	67	366
Northwest Indiana	South Bend	Hammond: Woodmar	83	202
Minnesota	Central	Montevideo (2)*	56	571
Minnesota	Central	Ortonville	52	425
Minnesota	Fergus Falls	Frazee (2)	70	224
Minnesota	Fergus Falls	Thief River Falls	68	487
Minnesota	Minneapolis	Minneapolis: Edgewater	67	670
Minnesota	Winona	Pine Island	114	453
North-East Ohio	Akron	Akron: Christ Church	67	646
North-East Ohio	Akron	Akron: Goodyear Heights	93	811
North-East Ohio	Akron	Mentor	90	621
North-East Ohio	Akron	Middlefield	67	479
North-East Ohio	Akron	Rootstown (2)	53	504
North-East Ohio	Cambridge	Bridgeport: First (3)*	77	717
North-East Ohio	Canton	Canton: Christ Com.*	70	507
North-East Ohio	Canton	Canton: Crystal Park	75	518
North-East Ohio	Canton	East Sparta (3)	83	597
North-East Ohio	Canton	Holmes Co. Parish (3)	59	489
North-East Ohio	Cleveland	Cleveland: Bay Village	66	780
North-East Ohio	Cleveland	Cleveland: Broadway	134	736
North-East Ohio	Cleveland	Cleveland: Garfield Mem.*	57	375
North-East Ohio	Cleveland	Cleveland: Maple Heights*	152	882
North-East Ohio	Cleveland	Cleveland: Mayfield	103	1,004
North-East Ohio	Cleveland	Cleveland: North Royalton	67	350
North-East Ohio	Cleveland	Cleveland: Ridgewood	90	768
North-East Ohio	Cleveland	Cleveland: Shoregate	57	194
North-East Ohio	Cleveland	Cleveland: Wesley	77	611
North-East Ohio	Mansfield	Caledonia (2)	75	460
North-East Ohio	Mansfield	Mohawk Village (4)	61	286
North-East Ohio	Norwalk	Clyde	68	657
North-East Ohio	Norwalk	Lorain: Delaware	100	714
North-East Ohio	Norwalk	Norwalk	96	1,019
North-East Ohio	Norwalk	Port Clinton	70	651
North-East Ohio	Norwalk	Sandusky	54	611
North-East Ohio	Norwalk	Tiffin: Washington St.	70	780
North-East Ohio	Steubenville	East Liverpool: Boyce	57	463
North-East Ohio	Steubenville	East Palestine	98	1,032
North-East Ohio	Steubenville	Tiltonsville (3)	73	645
North-East Ohio	Steubenville	Toronto: First	93	845
North-East Ohio	Youngstown	Dorset (3)	77	512
North-East Ohio	Youngstown	East Conveant (3)	57	351
North-East Ohio	Youngstown	Hubbard	93	681
North-East Ohio	Youngstown	McDonald	74	405
North-East Ohio	Youngstown	Orangeville (2)	62	382
North-East Ohio	Youngstown	Poland	60	647
North-East Ohio	Youngstown	Saybrook	79	414
North-East Ohio	Youngstown	Sebring	51	574
North-East Ohio	Youngstown	Struthers	118	700
North-East Ohio	Youngstown	Warren: Tod Ave.	91	1,049
North-East Ohio	Youngstown	Youngstown: Mahoning Ave.	90	849
Ohio	Chillicothe	Bartlett (6)	53	399
Ohio	Chillicothe	Bourneville (5)	55	307
Ohio	Cincinnati	Cincinnati: No. College Hill	61	630
Ohio	Cincinnati	Cincinnati: Winton Place*	54	437
Ohio	Columbus	Columbus: St. Luke's	76	334
Ohio	Columbus	Columbus: Third Ave.	91	642
Ohio	Columbus	Columbus: University	56	569
Ohio	Columbus	Delaware: Lewis Center (2)	68	315
Ohio	Columbus	Summit (2)	57	391
Ohio	Dayton	Concord*	51	460
Ohio	Dayton	Dayton: Community (3)	98	303
Ohio	Dayton	Dayton: Trinity	55	397
Ohio	Dayton	Dayton: Victory	51	515
Ohio	Dayton	Miamisburg: Calvary	81	484
Ohio	Defiance	Bryan	84	760
Ohio	Defiance	Edgerton (2)	79	675
Ohio	Defiance	Montpelier	77	602
Ohio	Defiance	Napoleon	118	754
Ohio	Defiance	Stryker (3)	63	552
Ohio	Defiance	Swanton	72	686
Ohio	Lima	Cridersville (2)	69	376
Ohio	Portsmouth	Coal Grove (4)	60	531

Conference	District	Church	Profession of Faith	Present Membership
Ohio	Springfield	East Liberty (3)	72	534
Ohio	Springfield	Mechanicsburg: First	59	521
Ohio	Springfield	Milford Center (3)	51	517
Ohio	Springfield	Mutual (4)	61	240
Ohio	Springfield	Springfield: Grace	82	894
Ohio	Toledo	Findlay: Howard	92	655
Ohio	Toledo	Fostoria	123	1,102
Ohio	Toledo	Maumee	65	705
Ohio	Toledo	Mt. Blanchart	61	363
Ohio	Toledo	Pemberville (3)	55	331
Ohio	Toledo	Sylvania*	67	627
Ohio	Toledo	Toledo: Aldersgate*	99	452
Ohio	Toledo	Toledo: Central	68	531
Ohio	Toledo	Toledo: Euclid Ave.	77	721
Ohio	Wilmington	Clarksville (4)	79	327
Ohio	Wilmington	Milford	80	836
Ohio	Wilmington	New Jasper (3)	54	408
Ohio	Zanesville	Croton (3)	65	563
Ohio	Zanesville	Newark: East Main	85	909
Ohio	Zanesville	Newark: Neal Ave.	137	714
Ohio	Zanesville	Somerset	55	393
Ohio	Zanesville	South Zanesville	68	524
Ohio	Zanesville	Zanesville: Coburn	100	1,116
West Wisconsin	Central	Black River Falls (2)*	51	502
West Wisconsin	Central	Neillsville (4)	59	485
West Wisconsin	Northern	Centuria (2)	62	207
Wisconsin	Milwaukee	West Allis	106	958
Wisconsin	Milwaukee	Whitefish Bay	101	1,171
NORTHEASTERN JURISDICTION				
Maine	Bangor	Patten (3)	114	326
Maine	Portland	Auburn	62	387
New Hampshire	Northern	Colebrook*	60	312
Newark	Jersey City	Dumont	50	358
New York East	Brooklyn South	East Meadow*	59	277
New York East	Brooklyn South	Merrick*	101	400
New York East	Brooklyn North	Long Island: Centerport*	52	345
New York East	New Haven	Milford	52	465
New Jersey	Bridgeton	Pennsville*	61	532
New Jersey	New Brunswick	Beach Haven*	58	349
New Jersey	New Brunswick	Oakhurst	59	624
New Jersey	New Brunswick	Pt. Pleasant-Harvey Mem.	78	439
Philadelphia	North	Fairless Hills (2)	56	298
Philadelphia	North	Philadelphia: Bustleton	60	551
Philadelphia	North	Holmesburg	148	1,188
Philadelphia	Northwest	Methodist Memorial*	51	365
Philadelphia	Northwest	Miller Memorial*	70	632
Philadelphia	South	Mount Hope*	59	557
Wyoming	Wilkes-Barre	Camptown (4)*	53	514
Erie	Grove City	Clintonville (4)	191	731
Erie	Grove City	New Castle: Wesley	52	298
Erie	Meadville	Erie: Lakewood	58	678
Pittsburgh	Allegheny	Ingomar	52	587
Pittsburgh	Pittsburgh	Baldwin Com.	116	1,255
Pittsburgh	Pittsburgh	Pittsburgh: Mt. Washington	62	461
West Virginia	Buckhannon	Clarksburg: Adamston	50	485
West Virginia	Central	Burnsville (2)	51	149
West Virginia	Central	Grantsville Circuit (?)	88	550
West Virginia	Lewisburg	Alderson (2)	87	575
West Virginia	Parkersburg	Elizabeth Ct.	68	128
Central New York	Elmira	Elmira: Penn. Ave.	65	662
Genesee	Rochester	Greece	62	402
Northern New York	Black-River-Ontario	Watertown: First	52	569
Northern New York	Mohawk	Rome: First	63	151
Baltimore	Baltimore East	Maryland Line	74	658
Baltimore	Hagerstown	Cumberland: Circuit (3)*	62	449
Baltimore	Washington East	Ager Road *	51	414
Baltimore	Washington East	Branchville	55	456
Baltimore	Washington East	Oxon Hill *	68	301
Baltimore	Washington East	Shadyside	51	188
Central Pennsylvania	Sunbury	Orangeville (5)	50	471
Peninsula	Easton	Concord (3)	67	206
Peninsula	Wilmington	Wilmington Manor*	55	637
SOUTH CENTRAL JURISDICTION				
Northwestern Texas	Amarillo	Dumas*	65	724
Southwest Texas	San Antonio	San Antonio: Palm Heights	65	578
Southwest Texas	San Antonio	San Antonio: St. Andrews	56	272
Texas	Houston East	Pasadena: Asbury*	70	356
Texas	Houston West	Houston: Bethany	83	600
Texas	Texarkana	Texarkana: Hardy	96	1,116
Central Kansas	Colby	Colby (2)*	104	757
Central Kansas	Dodge City	Ulysses	58	582
Central Kansas	Salina	Talmage (2)	52	327
Central Kansas	Wichita	Wichita: Delrose (2)	80	342
Central Kansas	Wichita	Wichita: University	67	511
Kansas	Emporia	Strong City (2)	72	329
Kansas	Kansas City	Kansas City: Quindaro	68	467
Kansas	Ottawa	Ottawa: Trinity-Richter (2)	50	501
Nebraska	Northeast	Ainsworth*	76	523
Nebraska	Omaha	Gretna (2)*	111	171
East Oklahoma	Cushing	Stillwater	64	512
New Mexico	Albuquerque	Albuquerque: Harwood*	56	531
New Mexico	Albuquerque	Clayton	73	618
New Mexico	Albuquerque	Farmington	58	631
New Mexico	Pecos Valley	Odessa: Highland	79	574
West Oklahoma	Oklahoma City	Oklahoma City: Sunny Lane	50	435
SOUTHEASTERN JURISDICTION				
North Georgia	Atlanta East	Atlanta: Trinity	63	770
North Georgia	Griffin	Thomastown: Hightower	88	546
South Georgia	Dublin	Swainsboro	85	705
South Georgia	Macon	Jeffersonville	69	562
South Georgia	Savannah	Savannah: Aldersgate	83	940
South Georgia	Savannah	Savannah: Silk Hope	50	58
South Georgia	Thomasville	Albany: Avalon	88	271
South Georgia	Thomasville	Thomasville: Dawson St.	54	572
South Carolina	Greenville	Greenville: Trinity	56	482
South Carolina	Rock Hill	Rock Hill: Woodland (2)	50	588
Western No. Carolina	Charlotte	Charlotte: Calvary	77	791
Western No. Carolina	Gastonia	Rock Springs (4)	70	541
Western No. Carolina	Statesville	Newton: Abernathy Mem.	52	535
Western No. Carolina	Thomasville	Liberty: First	62	456
Mississippi	Jackson	Jackson: Leavell Woods*	107	921
Florida	Gainesville	Williston	53	389
Florida	Jacksonville	Jacksonville: Murray Hill	72	755
Florida	Jacksonville	St. Augustine: First	68	773
Florida	Miami	West Miami Beach	50	311
Florida	Orlando	Orlando: College Park	120	812
Florida	Tampa	Largo	51	534
Florida	Tampa	St. Petersburg: Allendale	52	588
Florida	Tampa	St. Petersburg: St. Luke's*	50	437
Florida	W. Palm Beach	W. Palm Beach: Wagg Mem.*	65	516
Holston	Abingdon	Bristol: Reynolds Mem.	56	558
Tennessee	Clarksville	Hustburg	53	224
North Carolina	Fayetteville	Haymont	51	519
North Carolina	Fayetteville	Robbins	66	458
North Carolina	New Bern	Ayden (2)	62	465
North Carolina	New Bern	Mt. Olive: Circuit (5)	78	812
North Carolina	Rocky Mount	Pine Tops (4)*	85	512
Virginia	Alexandria	Culmore	51	240
Virginia	Alexandria	Dunfries*	52	262
Virginia	Alexandria	Franconia*	74	551
Virginia	Eastern Shore	Tangier*	106	479
Virginia	Rappahanock	Glocester Point (4)	67	711
Virginia	Rappahanock	Montross (4)	53	539
Virginia	Staunton	South Covington	59	350
Virginia	Winchester	Keezleton (5)	89	741
WESTERN JURISDICTION				
Colorado	Denver	Brighton	73	554
Colorado	Greeley	Julesburg	54	435
Montana	Glacier Park	Chateau (2)	64	599
Montana	Glacier Park	Sunburst (3)*	53	271
Montana	Glacier Park	Valier	54	225
Montana	Yellowstone	Laurel	70	608
Hawaii		First Methodist	55	382
So. Calif.-Arizona	Arizona	Phoenix: First	106	1,258
So. Calif.-Arizona	Los Angeles	Alondar Park	55	313
So. Calif.-Arizona	Los Angeles	Gardena	70	551
So. Calif.-Arizona	Los Angeles	Hawthorne	53	402
So. Calif.-Arizona	Los Angeles	Lennox*	53	277
So. Calif.-Arizona	Pasadena	Altadena	59	201
So. Calif.-Arizona	Pasadena	Arcadia	80	824
So. Calif.-Arizona	Pasadena	Montebello	90	815
So. Calif.-Arizona	Pasadena	Roseda*	62	504
So. Calif.-Arizona	Pasadena	Sepulveda*	69	575
So. Calif.-Arizona	Pasadena	Temple City: Community	83	666
So. Calif.-Arizona	San Bernardino	Las Vagas (Nev.) First	52	539
So. Calif.-Arizona	San Diego	Chula Vista	98	813
So. Calif.-Arizona	San Diego	San Diego: Normal Heights*	67	623
Idaho	Eastern	Kimberley (2)	53	411
Idaho	Eastern	Pocatello	76	860
Idaho	Western	Boise: First *	132	1,205
Oregon	Portland	Portland: Montavilla*	70	746
Oregon	Southern	Grant's Pass	98	1,004
Pacific-Northwest	Puget Sound	Avon	71	74
Pacific-Northwest	Seattle-Tacoma	Seattle: Haller Lake*	62	608
Pacific-Northwest	Seattle-Tacoma	Tacoma: St. Paul *	54	510

Conference	District	Church	Profession of Faith	Present Membership
Pacific-Northwest	Walla Walla	Kennewick*	76	831
Pacific-Northwest	Walla Walla	Moscow	68	740
California-Nevada	Fresno	Bakersfied: Trinity	83	792
California-Nevada	Fresno	Clovis	53	457
California-Nevada	Fresno	Corcoran	75	349
California-Nevada	Metropolitan	Oakland: Laurel *	63	642
California-Nevada	Metropolitan	Oakland: Montclair*	56	235
California-Nevada	Metropolitan	San Leandro*	86	762
California-Nevada	Redwood Empire	Eureka: First	69	441
California-Nevada	Sacramento-Nevada	Sacramento: Centennial *	55	338
California-Nevada	Sacramento-Nevada	Sparks (Nev.)	63	250
California-Nevada	Shasta	Oroville*	61	597
California-Nevada	Shasta	Redding	66	638

121 METHODIST CHURCHES

Received 100 or More Members in 1953 on Profession of Faith

Conference	Church	Prof. Faith	Membership
Nebraska	Grand Island *	276	3,668
Erie	Clintonville	191	731
Detroit	Midland	181	1,638
North Texas	Dallas: Highland Park*	181	7,374
North-East Ohio	Cuyahoga Falls: First	180	2,813
North Iowa	Mason City: Wesley	179	2,045
Northwest Texas	Lubbock *	173	4,482
New Mexico	Odessa: First	172	2,561
Ohio	Dayton: Grace *	169	4,210
Detroit	Detroit: St. Andrew's	169	958
Ohio	Columbus: North Broadway	167	3,495
Texas	Houston: First	167	7,708
North-East Ohio	Lakewood	165	3,684
S. Calif.-Arizona	Glendale: First *	159	3,247
Ohio	Toledo: Monroe St.*	154	2,436
Illinois	Champaign*	153	3,595
North-East Ohio	Cleveland: Maple Heights	152	882
North-East Ohio	Warren: First	150	2,497
Philadelphia	Holmesburg	148	1,188
Detroit	Detroit: Westlawn	143	1,606
S. Calif.-Arizona	San Diego: First	141	2,302
North Texas	Dallas: First	136	5,206
Detroit	Royal Oaks: First	136	2,096
North-East Ohio	Cleveland: Broadway	134	734
North Georgia	Atlanta: Grace *	133	2,878
Detroit	Dearborn: First	133	2,466
Ohio	Findley: First	133	2,074
Ohio	Westwood	133	1,972
Minnesota	Austin *	132	2,043
Idaho	Boise: First *	132	1,205
Baltimore	Hyattsville: First	132	1,945
Detroit	Detroit: Nardin Park *	130	2,936
Indiana	Fairview. First	130	2,345
Virginia	Arlington*	129	2,273
North Iowa	Davenport: St. John's	128	2,860
Florida	Ft. Lauderdale: Park Temple	128	2,350
Minnesota	Rochester	128	2,090
Pacific Northwest	Seattle: First *	128	3,210
New Mexico	Albuquerque: First	126	2,112
Colorado	Denver: Trinity	126	3,522
East Oklahoma	Tulsa: Boston Ave.*	126	5,439
S. Calif.-Arizona	Santa Monica*	125	1,985
Rock River	Elgin: First	124	2,074
Ohio	Fostoria	123	1,102
Indiana	Indianapolis: Broadway	123	2,900
Detroit	Monroe*	121	1,658
New Mexico	Albuquerque: Central	120	2,410
Colorado	Colorado Springs: First	120	4,291
Detroit	Lincoln Park: First	120	936
Ohio	Middleton: First	120	1,725
Florida	Orlando: College Park	120	812
Florida	Coral Gables *	119	2,200
Minnesota	Duluth: First *	119	1,750
Mississippi	Natchez: Jefferson St.*	119	1,538
Detroit	Detroit: Strathmoor	118	1,396
Illinois	Galesburg: First	118	2,407
Ohio	Napoleon	118	754
North-East Ohio	Struthers	118	700
Illinois	Peoria: First	117	4,175
N. Indiana	Anderson: First *	116	3,264
Pittsburgh	Baldwin Community	116	1,255
Detroit	Flint: Trinity	115	743
Indiana	Indianapolis: Irvington	115	2,094
Central Kansas	Salina: First	115	2,684
Washington	Baltimore: Orchard St.	114	1,416
Rock River	Chicago: Trinity *	114	2,304
Detroit	Lake Orion	114	629
Maine	Patten	114	326
S. Calif.-Arizona	Phoenix: Central *	114	2,292
Minnesota	Pine Island	114	453
Washington	Baltimore: St. Paul	113	378
Virginia	Norfolk: Epworth	113	2,474
North Iowa	Cedar Rapids: St. Paul's *	112	3,625
S. Calif.-Arizona	Whittier: First	112	2,240
Rock River	Park Ridge	111	2,238
North Texas	Dallas: University Park *	110	2,758
Rock River	Evanston: First	110	3,361
Virginia	Hopewell: First	110	1,319
North-East Ohio	New Philadelphia: First	110	1,361
Central Texas	Waco: First *	110	2,292
Rock River	Waukegan	110	2,374
North-East Ohio	Massilon: First	109	1,530
Ohio	Columbus: Maple Grove	108	1,842
North Iowa	Waterloo: Grace	108	1,728
Central Kansas	Wichita: College Hill	108	2,855
North-East Ohio	Cleveland: Christ Church	107	1,613
Mississippi	Jackson: Leavell Woods *	107	921
Iowa-Des Moines	Perry *	107	1,694
Wisconsin	Wauwatosa	107	1,986
S. Calif.-Arizona	Phoenix: First *	106	1,258
North-East Ohio	Salem	106	1,388
Wisconsin	West Allis	106	958
Detroit	Mount Celmens	105	930
Central Kansas	Colby	104	757
Rock River	Elmhurst	104	1,403
New England	Somerville: College Ave.	104	1,891
S. Calif.-Arizona	Alhambra: First	103	2,056
Texas	Houston: St. Mark's	103	1,744
Ohio	Lancaster: First	103	2,068
North-East Ohio	Mayfield	103	1,004
Virginia	Richmond: Highland Park	103	2,165
S. Calif.-Arizona	Riverside: First	103	1,680
Detroit	West Branch	103	462
Wisconsin	Beloit: First	102	1,997
Illinois	Decatur: First	102	3,488
S. Calif.-Arizona	Inglewood: First *	102	2,031
Southeast Missouri	Kansas City: Broadway	102	1,592
Illinois	Decatur: Grace	101	2,367
North-East Ohio	Elyria	101	1,808
Wisconsin	Janesville *	101	1,527
Michigan	Lansing: Central	101	2,025
New York East	Merrick	101	400
Wisconsin	Whitefish Bay	101	1,171
Ohio	Columbus: Glenwood	100	3,493
Ohio	Columbus: Hansberger Mem.	100	1,136
Central Texas	Fort Worth: First	100	4,887
North-East Ohio	Lorain: Delaware	100	714
West Oklahoma	Norman: McFarlin Mem. *	100	2,392
S. Calif-Arizona	Los Angeles: Westwood *	100	2,154
Ohio	Zanesville: Coburn	100	1,116

* Received 100 or more on Profession of Faith in 1952 also. All figures are taken from the "General Minutes of the Annual Conferences, 1953."

The Golden Age Service

by William S. Calkins, Jr.

Pastor, People's—Allegany Methodist Churches
New York

THE oriental custom of honoring parents and ancestors is one that the Christian Church could well adopt. We realize, when we reflect on the subject, that we who inherit the physical sanctuary in which we worship—to say nothing of the spiritual heritage which is ours—owe a great tribute to the faithful Christians who have entered the "Golden Age" of life.

Laborers for Christ

We hasten to add that this is not in any way an approach to ancestor worship. It is simply a matter of paying tribute to those who have labored long and arduously for the cause of Jesus Christ. We of the younger generation do well to honor the "Golden Age" witnesses in a special service.

On January 24, 1954, we observed "Golden Age Sunday" in the People's Methodist Church of Olean, New York, and the First Methodist Church of Allegany, New York. It was a special service developed to honor the faithful Christian witnesses who have entered the "Golden Age" of life. (For purposes of designation we arbitrarily set 60 years or above.)

Prior to the service a committee functioned to provide transportation for those elderly folks who needed it. For two weeks the "Golden Age Service" was promoted through the bulletin and by special announcement, as well as in the local newspapers.

A sermon entitled, "Living Proof of Christian Love," highlighted the fact that the "Golden Age" witnesses need never think they are no longer important. These are the people to whom the younger generation look for strength and proof of the validity of the Christian way of life.

An Additional Tribute

As an additional tribute, flowers—symbolic of the bloom of life—were presented by the pastor to each Golden Age person at the close of the service. A group-picture was taken around the altar of the Church as each person held his flower. The following Sunday each person was given a copy of the picture.

A newspaper write-up on the service, together with the picture of the Golden Age witnesses, brought added pleasure.

Shut-ins were not forgotten. During the afternoon and the next day the pastor took flowers to all those who were unable to attend the service. They were especially pleased to know that they were not forgotten.

The Church BEGINS with BABIES

Sepulveda Church (California) building plans began with the babies.

The first unit to be constructed includes complete facilities for all preschool children. And one of the very first provisions will be a crib room for infants!

Next door is a room for toddlers and next to them will be housed the two-year-olds. Across the hall are a nursery room, kindergarten, and play area. With the assembly rooms for the juniors at right angles to the section devoted to two-year-olds, there is the beginning of the rectangle that will surround the

patio and comprise the whole church school. The church has just about twice the number of children who should be accommodated in the present space.

Queried by a reporter, Rev. Harold E. Johnson reviewed the past three years and disclosed that church membership doubled in that time. Church-school attendance has exceeded that ratio. Nearly $40,000 is already pledged for the tiny tots' share of the space.

Valued at better than $25,000 is a new parsonage completed early in 1953. The master plan provides every facility of a modern church in the very center of the rapidly developing San Fernando valley. It will be scaled toward a potential membership of 1,000 and a church school of about 700.

A Loyalty Campaign That Worked

by Elizabeth M. Swartz

Mill Hall, Pennsylvania

TRINITY CHURCH, Lock Haven, Pennsylvania, is an old church in a college town, with a fairly large membership and a potential lay leadership that is out of the ordinary. But this leadership had not been functioning in high gear. No one knew exactly why. Yet everybody knew there was danger that Trinity might become nothing more than a highly respectable monument to good taste and respectability. What was to be done?

Unanimous Choice

Several ideas were put forth, and one was adopted as a starter. "This church needed a sense of loyalty, a feeling of cooperation, and a real reason for existence." That was the consensus of opinion as expressed by some of the leaders, and the pastor agreed that something like a loyalty campaign might be a good place to begin. One man was the unanimous choice to head such a campaign. J. Arlington Painter, a high-school teacher, got the job and started to work.

His first act was to select six captains and 54 lieutenants. After several night sessions, the plan was ready for a trial.

On the morning of February 21—the first Sunday in Lent—there were 181 persons present. When the drive closed, seven weeks later, the attendance cards totaled 403. On Easter Sunday the congregation numbered 550. All pews were filled downstairs, and a number of persons sat in the usually vacant gallery. Writing to the chairman of his appreciation, the pastor, R. P. Marshall, later said, "That attendance on Easter Sunday was a miracle. Never in my ministerial career have I seen such a job as that done by you and your assistants."

Careful Planning

It wasn't easy. It took hard work and careful planning. When the campaign began, each person present the first Sunday was asked to sign an attendance card, giving his name, his address, and his telephone number. There was also a place to indicate whether or not the person was a member or wanted to be. In this manner, valuable information was secured.

The committee checked these cards against the church roll to obtain a list of all persons who were absent. These names were listed on red cards, along with addresses and telephone numbers, and the cards were given to workers on the next Sunday. During the following week each absentee received a phone call and an invitation to be present.

As a result, the attendance jumped from 181 to 223 on February 28.

During the campaign, this routine was followed each Sunday. Mr. Painter reports that in those seven weeks every member was contacted by phone at least once. He called personally on five per cent of those who could not be reached by telephone.

One small detail of the plan deserves mention. Sixty families in the church were represented in the list of six captains and 54 lieutenants. The campaign thus became a cooperative job in which almost the entire membership had a part.

Hours were spent looking up phone numbers, dialing them, and gently but firmly prodding absentees into line. "See you in church tomorrow" (the concluding words of the pastor's popular weekly Saturday night broadcast) became a byword as the campaign progressed. Enthusiasm spread through the congregation like wildfire as most of the loyal workers contacted the absentees.

Effective Strategy

Employing a clever bit of strategy, Mr. Painter saw to it that "hard cases" were visited by several persons during the week. The results were both amusing

Shown above is the class of adults and children received at the close of the Loyalty Campaign at Trinity Methodist Church, Lock Haven, Pennsylvania.

and inspiring. One member phoned Mr. Painter and pleaded, "Call off your workers! I'll be there Sunday." And he was. It got so that members called absentees without being asked to do so. Consequently, some of those on the receiving end of the business began to feel, as one of them said, "You folks really must want me."

One young father was contacted and promised to attend. At the last he weakened and didn't show up. Mr. Painter was on his doorstep the next week. When he saw who it was, the young man said emphatically, "Now I believe in Jesus Christ! I'll be there next Sunday."

That is just a sample of the heart-warming stories told by the workers in this enthusiastic crusade which more than doubled attendance and, as a by-product, gave us a complete check on the church rolls.

How much did it cost? It seems almost incredible, but the total cost was only $81. The reason for this was that Mr. Painter had the assistance of dozens of volunteer workers who sorted cards, compiled lists, and put out materials. Only one mailing was sent out to the membership—a post card invitation to attend church on Easter Sunday.

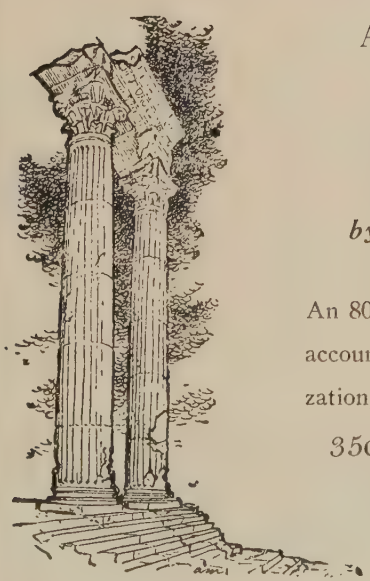
After the campaign was over, the workers provided the pastor with some interesting statistics on the attendance habits of his congregation. Out of a membership of 870 there were 69 per cent who attended at least once during the seven weeks. The figures seem to show that there must be an active membership of at least 650 to sustain an attendance of 400 each Sunday.

Significant Results

As a result of the campaign, the official board will take up several plans for increasing attendance and interest. One suggestion is that the city needs some plan for transportation to church services, as the reports show that there are many who have no way to get to church. Another suggestion would provide for increased parking facilities at the church.

Already there is a marked increase in friendliness. Visitors now usually get a greeting from as many as 10 persons, and there is a friendly atmosphere which causes the congregation to linger for as much as 30 minutes in the narthex for conversation with the minister and one another. Nor is there difficulty in getting volunteers for special service, for the people have found out that there is tremendous satisfaction in serving Christ and His Church.

Climaxing the campaign, the pastor received a class of 25 persons on Palm Sunday. All but four of these came on profession of faith. One, an elderly man who had never been a member of the church, knelt at the rail for confirmation and stood with shining face to receive the welcome of his friends of many years. Three weeks later he was gone to his reward.



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"A Saintly Life Has an Immeasurable Influence"

An old man, with little or no learning, asked a young fellow who was living a profane life to go with him to a prayer meeting. The invitation was so beautiful and startling that it was accepted. The result was the conversion of the ungodly young man. He became the father of one who served twice as president of our church conference.

(Richard Pyke, England, tells of the conversion of his own father in the meditation for Tuesday, September 7.)

"The Influence of a Christian Work Camp"

Young Japanese Christians and young missionaries planned a work camp to construct a drainage system with their own hands in a suburb of Tokyo. They labored eight hours a day during the hottest season of the year.

Several days after the camp was over, three very old men were found carrying sand and stones from the river to repair a road. This could only be explained as a prompt reaction to the campers' service. The next day some of the young men of the town voluntarily joined them. Finally, a suggestion came from them that on the first day of every month, young folk of the town would do some kind of manual service for the public welfare.

(Shiro Abe, Japan—Wednesday, September 8)

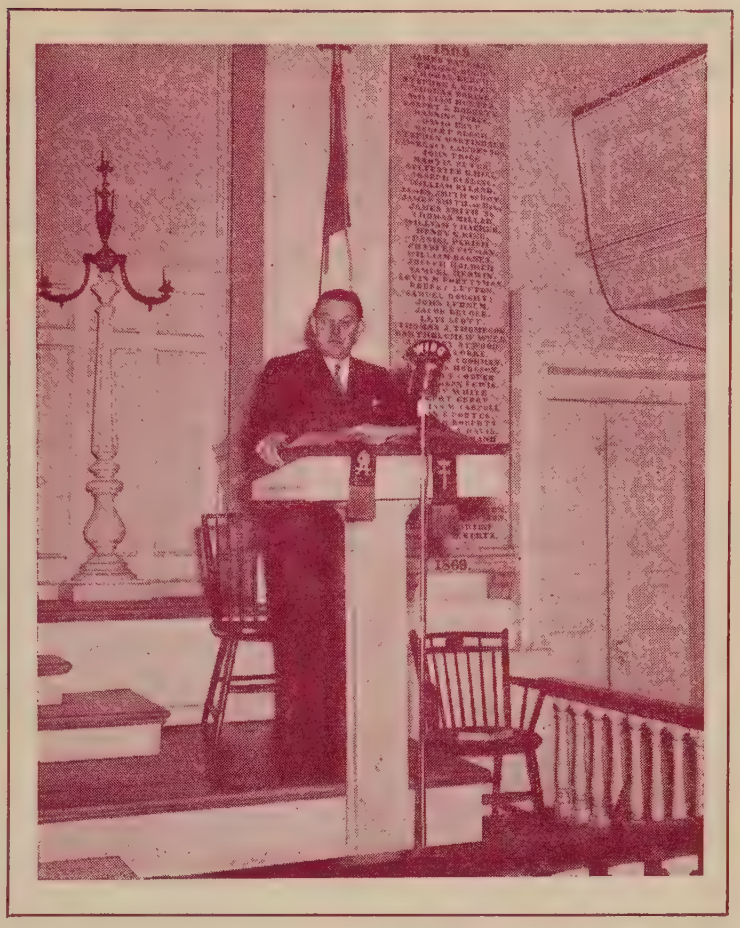
"Not Easier Burdens but Strong Shoulders"

Once during the late war a short message was broadcast to the Finnish people. It became a household word: "Don't pray for easier burdens but for strong shoulders."

(Eric Haglund, Sweden—Saturday, September 25)

OTHER HELPFUL STORIES

"Let it go as I Wish"	Ruth Luchsinger, Switzerland	September 19
"Is he Jesus?"	Samuel Araya, Chile	September 2
"A Proper Burial"	In Sook Moon, Korea	September 30
"The Master Chess Player"	Alberto J. Carcamo Chile	October 6
"God Walks with Me"	Hiroko Nashiro Okinawa	October 21
"Love Is Greater Than War"	Dorothy M. Wise Southern Rhodesia	October 23
"The Mind and Method of God"	J. B. Jameson, Northern Ireland	October 24
"The Chieftain Become a Christian"	Ragnar Alm, Sumatra	October 29



"Twenty-five Years and Not Yet Restored"

One day I had the occasion to visit Naples Cathedral. At the entrance was erected a great scaffold. I asked the guide for the reason for it. "Ah," he replied, "during a heavy thunderstorm twenty-five years ago, a thunderbolt struck this beautiful building and this door was damaged. Ever since, the builders have been working on it to restore the door to its original beauty. As you see, it is not finished yet."

These words of the guide entered my heart like a thunderbolt of spiritual truth—twenty-five years and still not restored! To build a spiritual cathedral is no light task and needs years of patient labor.

(N. Khachadourian, Syria—Friday, September 10)

"If with All Your Heart, You Truly Seek Me"

Mama Kumbi Elena came from a native home. She sought Jesus with all her heart until she found Him. She could not read the Bible; so she began to study it until she knew how to read. She became a nurse. Now she reads the Bible and prays with the women who come to our dispensary.

(Pierre Shaumba, Belgian Congo—Sunday, September 26)

"Lending God a Hand"

The French army had retreated, leaving their wounded in a Waldensian village. The people there were poor but they did what they could for the French soldiers. Days, weeks, and months passed. Still no word came from French authorities as to what was to be done with the men.

The villagers asked the pastor what to do. He said, "I do not know. But when I do not know, I pray. Call the people together." Rising from their knees, one and another said, "I could lend God a hand to carry a man's pack over the mountain."

(Rita F. Snowden, New Zealand—Monday, September 13)

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J. Manning Potts, Editor

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O. H. Folger — Religious Society of Friends, Greensboro, N. C.

Religious Perspective
F. Scott MacKenzie — The Presbyterian College, Montreal, Canada

Liberty
W. B. Selah — Galloway Methodist Church, Jackson, Miss.

The Key to Understanding
John Short — St. George's United Church, Toronto, Canada

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G. Ernest Thomas — Board of Evangelism, Nashville, Tenn.

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The Upper Room Pulpit

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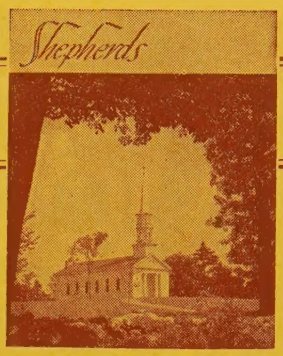
SUPPLEMENT TO SHEPHERDS

September, 1954



Street Preaching in Illinois

During the recent session of the Illinois Annual Conference, street preaching services were conducted in Bloomington, Illinois, under the sponsorship of the Conference Board of Evangelism. Here, Dr. Harry Denman, Executive Secretary of the General Board of Evangelism, is shown addressing one of the large crowds that attended the services.

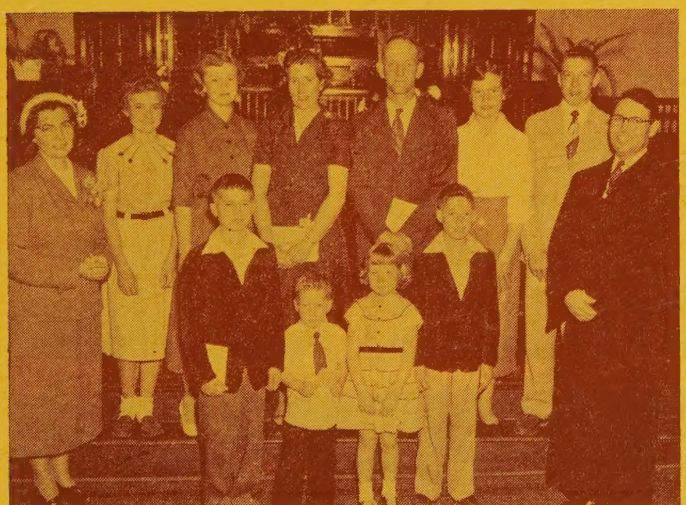
New Church Experiences Outstanding Growth

The Methodist Church of Fairless Hills, Pennsylvania, begun in February, 1953, had received more than 500 members into its fellowship by February, 1954. It was the first new church organized in the Fairless Hills-Levittown Area. Commonly known as the "Community Church," it has received 100 of its members on profession of faith, approximately 200 by transfer from 26 different religious denominations, and the remaining 200 from other Methodist Churches.

The church is continuing to grow at a rate of 20 to 25 new members per month.

During the year, the church school has experienced similar growth. Average attendance per Sunday has increased from 85 to more than 300. Theodore Pavlidis is the pastor.

These Churches Emphasize Families



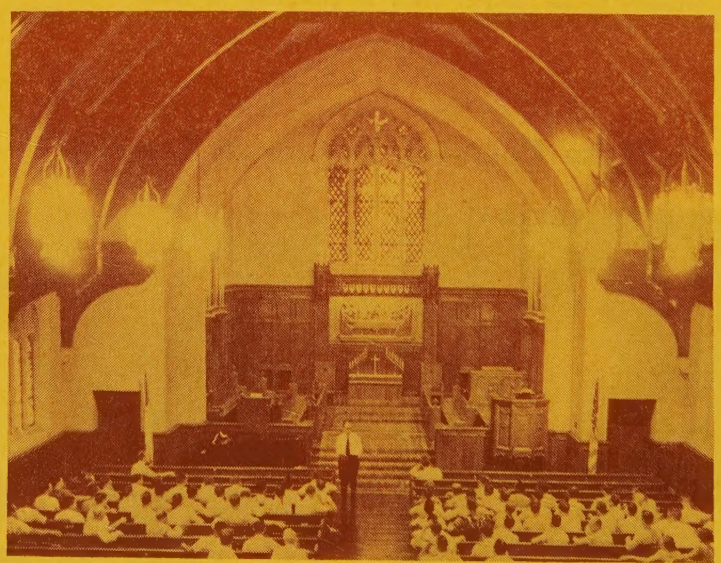
Mr. and Mrs. Lawrence McDearmon stand with their children at the chancel of The Methodist Church, Mount Carroll, Illinois, following a baptismal service in which the sacrament was administered to the entire family of ten. Shown at the right is the pastor, John J. Main. Mrs. Main is at the extreme left.

Mr. and Mrs. Girard H. Kroon, with their seven children, were baptized on Sunday, March 21, at the Arlington Methodist Church, Arlington, Virginia. Ministers shown in the above picture are Walter G. Bangle, associate pastor, and Harry W. Backhus, III, pastor.

VIEWS OF THE NEWS

The Seventy Evangelists

The pictures on this page are scenes from the 70-E training program in evangelism for seminarians. The program was conducted at Park College, Parkville, Missouri, from June 21 to July 2, 1954. From this training program, the seminary students went out to do evangelistic work in various parts of the country. At right, Thomas Nakagawa stands before the 70-E motto which he lettered for the group. Below left, Bob McCoy, one of the 70-E, takes his turn as song leader. Below center, Dr. Harry Denman conducts the consecration service which climaxed the first week. Below right, the seminarians hold an outdoor meeting for children in a new housing development in Kansas City. Bottom of page, members of the 70-E pose on the Park College campus.



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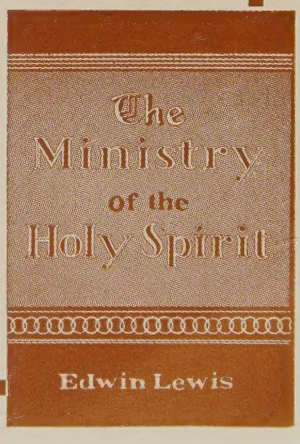

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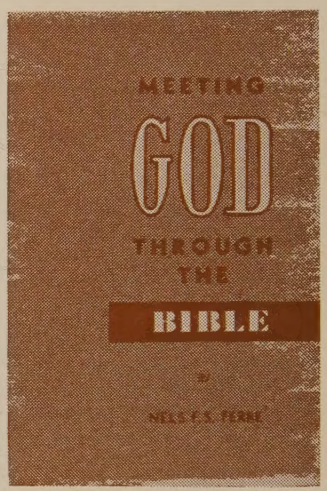

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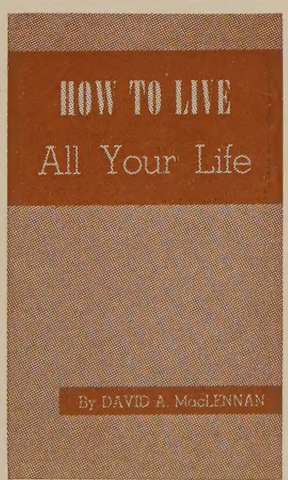

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